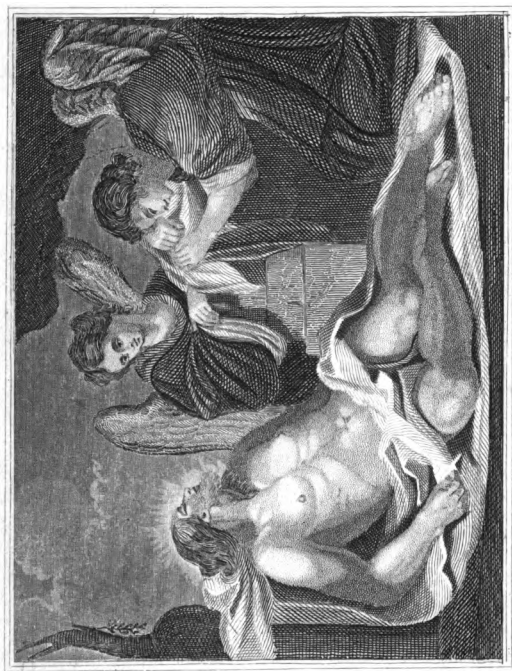


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THE DEAD CHRIST WITH ANGELS.

New York, D & J. Sallier.

THE
GARDEN OF THE SOUL;
A MANUAL

OF
SPIRITUAL EXERCISES AND INSTRUCTIONS

FOR CHRISTIANS, WHO, LIVING IN THE WORLD, ASPIRE
TO DEVOTION :

WITH
AN EXPLANATION OF THE MASS,
BY THE LATE BISHOP OF ENGLAND.

ENLARGED EDITION
WITH
THE EPISTLES AND GOSPELS.

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"THE GARDEN OF THE SOUL" HAVING BEEN DULY
EXAMINED, WE HEREBY APPROVE OF ITS PUBLICATION.

✠ JOHN,
ARCHBISHOP OF NEW YORK

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P R E F A C E.

THE object of the present publication, is to instruct the members of the Roman Catholic Church on the nature of the most solemn act of their religion. The Saviour who established that religion, charged his apostles, saying, *That which I speak to you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the housetops.* (Matt. x. 27.) And the Council of Trent lays a solemn injunction upon pastors frequently to explain to the people the nature of the Holy Sacrifice of the Mass. To discharge his duty by obeying those distinct directions of Christ and of his Church, in the best manner he could, was the intention of the editor of this work. He was also of opinion that many well disposed members of other communions might be greatly benefitted by its perusal; as he generally found them not only uninformed of the Catholic doctrines, but having on their minds the most extraordinary and erroneous impressions as to the belief of Roman Catholics.

The work consists, first, of an historical and instructive explanation of the plan and decorations of a Roman Catholic Church, of the vestments of the different Clergymen who may officiate therein, of the nature and institutions of the various ceremonies of the Holy Sacrifice of the Mass, and of those prayers which appeared to need explanation.

The doctrine of the Roman Catholic Church is, "That in the Mass, there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead," and "that the victim offered to God, is the body and blood, together with the soul and divinity of our Lord Jesus Christ, under the appearance of bread and wine." Assuming this doctrine to be true in all its parts, the Editor trusts the candid reader will find, upon examination, that the ceremonies are not only not ridiculous, but are deeply significant, highly in-

structive, wisely instituted, and greatly edifying. Every Roman Catholic necessarily believes this doctrine in its fullest extent and plainest meaning, otherwise he would cease to be a member of the Church : as he is also supposed to know the grounds upon which this doctrine rests, for if he be ignorant of them, his ignorance is the consequence of his neglect, it was deemed quite unnecessary to enter upon those grounds in the explanation to the Catholic reader ; and to enter upon them with sufficient accuracy and expansion, to satisfy the mind of any other person, would require more space than could be conveniently given, or than would, indeed, be compatible with a principal object of the compiler—to keep the price of the book as low as possible.

To establish the doctrinal parts of the Liturgy, would require the proofs of the “ Real presence,” of “ Transubstantiation,” of “ Communion of Saints,” of “ The intercession of Angels and of Saints,” of “ respecting the relics of Saints,” of “ the existence of Purgatory,” of “ praying for the dead,” and for the validity of the Sacrifice, of “ the indelible character of Holy Orders,” as well as of “ the distinction of Orders,” and “ their divine institution.” This range would be far too extensive to comprise in such a prefatory explanation, as the Missal required ; and the subjects were too important to be only slightly touched upon, in place of being fully examined. Hence the Editor determined to avoid them altogether, and to refer those who may be desirous of information upon such topics, to the works written expressly for the elucidation and vindication of those doctrines. Therefore the explanation does not contain a single argument in support of doctrine.

The Editor has not advanced any positions of his own ; his labour has been to compress, to connect, and to translate what had been diffusely written upon the subject by some of the best and earliest writers of the Church : indeed he could give nothing new ; for the glory of the Church in which he has the honour to hold so responsible a station, as it is also a proof of her integrity, is that she has never deviated from *the form of sound words which she has heard from the Apostles*, (2 Tim. i. 13.) but *the thing which she has heard of them by many witnesses, the same she has commended to faithful men who have been fit to teach others*, (2 Tim. ii 2.) and she has thus *stood fast, and held the traditions*

which she has learned of them, whether by word or by epistle. (2 Thess. ii. 14.) Her doctrine in all ages has been the same; such as it is now, it was one thousand years ago; such as it was then, it was in the days of the Apostles; such as they taught it, they received it from our Divine Redeemer, who sent them to teach all nations, with a promise of his special protection, *all days, even the consummation of the world.* (Matt. xxviii. 20.) The ingenuity of man, his penetration and research, may enable him daily to discover new facts which were unobserved by his ancestors, and thus the arts and the sciences are in a state of perpetual progressive improvement. This vast territory of nature, in which so much treasure lies as yet concealed, is the mighty expanse in which God gave the human mind liberty to roam abroad at its discretion.

But as the Lord commanded boundaries to be set round Sinai while in the exhibition of his majesty, he vindicated his right to receive obedience, and commanded man to believe and to practise upon his authority; the mysteries of the kingdom of heaven are to be learned only by revelation, and the perfection of religion consists in the exact and scrupulous preservation of the truth originally disclosed. Man is not free to call God before his tribunal, and to demand from him the reason for his acts, nor is he at liberty to reject the propositions which have been originally delivered, nor to depart from their spirit; and hence the Apostle St. Paul wrote, *Though we, or an angel from Heaven, preach a gospel to you, besides that which we have preached to you, let him be anathema.* (Galat. i. 8.) For the religion of Christ is essentially unchangeable, its doctrines are irreformable—for truth cannot become falsehood, nor falsehood become truth. Hence the Editor of this work has only sought for, and brought forward, what had been originally testified by that cloud of witnesses that has gone before him in the Church, and entreats, as a recompense for his labours, a share of the prayers of those who may profit thereby.

EXPLANATION OF THE MASS.

THE Mass is the principal Office of the new law, in which, under the appearance of bread and wine, the Redeemer of the world is offered up in an unbloody manner upon our altars, as a true, proper, and propitiatory sacrifice for the living and the dead.

It is not a different sacrifice from that of the cross; for the victim in each is the same; the High Priest who makes the offering is the same: Christ having personally and manifestly made the oblation upon Calvary, and this High Priest, according to the order of Melchisedech, having instituted this office on the night before his death, commissioned his apostles and their successors, in all days, to the consummation of the world, to do the same, for a commemoration of him, to show forth his death until his second coming, they are his substitutes and representatives, whilst he is the principal but invisible offerer. The sacrifice, though repeated, is not different, but the mode of the oblation in the repetition differs from that bloody spectacle, which was exhibited in Jerusalem, in the person of him by whose bruises we were healed.

This holy sacrifice, in which Christ who is the lamb without spot, offers himself upon our altars, is that clean oblation referred to by the prophet Malachias, which is every where made to the eternal Father, from the rising of the sun to the going down thereof, and by which his name is magnified amongst the Gentiles.

The intention of the compiler of this essay not being to enter into a controversial disquisition upon the nature of the Mass, but to give to those who hold the true faith concerning this great sacrifice, such an explanation of its accompaniments and ceremonies as may enable them to attend thereat with suitable devotion, and thereby obtain more abundant grace, he will not enter upon any of those grounds where the vindication of the doctrines of the Roman Catholic Church is found, but at once commence the explanation.

Sacrifice consists in the production of the victim, its oblation by a lawful minister, and a destructive change being made therein, in acknowledgment of God's supreme dominion. The person

who performs the act of sacrifice is called a Priest, the place on which it is performed an altar.

In the Mass, Christ is the victim; he is produced by the consecration, which by the power of God, and the institution of the Redeemer, and the act of the Priest, places the body and blood of Christ, under the appearance of bread and wine upon the altar; then the Priest makes an oblation of this victim to the eternal Father, on behalf of the people, and the victim undergoes a destructive change, showing forth the death of the Redeemer, and making commemoration thereof, by the exhibition of the apparent separation of the body from the blood; the former being under the appearance of bread, and the latter under the appearance of wine, and by the consumption of both by the Priest.

The performance of this, is the essential part of the Mass, all that is necessary for its validity is the priestly character of the minister, and the consecration, oblation, and consumption of the victim. And for the performance hereof Christ left power to his Apostles, and to those to whom they should communicate the same, and to their successors for ever—"Do this for a commemoration of me." Luke xxii. 19.

No particular dress is essentially necessary on the part of the celebrant, nor is his power confined to the using of any particular language; nor is any ceremony, except those instituted by our Saviour, so essential as to be indispensably necessary to the validity of the sacrifice.

But it must be evident, that unless some regulations were made upon these points, there would be interminable variance, and perpetual changes; therefore although our blessed Lord made no specific rule on this head, we find that particular dresses, and particular ceremonies have been adopted and established by various portions of the Church.

The Liturgy in use in this country, and in the principal portion of the western division of the Church, is that of Rome. Several other portions of the Roman Catholic Church follow other Liturgies, varying from us in their dress, ceremonies, and language, though their faith is exactly the same as ours, as is also their government, being under the guidance of Bishops, who acknowledge the supremacy of the Pope, and hold his communion; but their Liturgies are in many instances equally ancient as ours; others are as ancient as the days of St. John Chrysostom, others as those of St. Basil, &c. This explanation shall be confined to the ceremonies of the Roman Missal, and the western portion of the Church as practised in most parts of Europe and Africa, and in all America.

In the explanation we shall look for three meanings in every object and ceremony. The first, the literal, natural, and it may be said the original meaning; the second, the figurative, or emblematic signification; and thirdly, the pious, or religious meaning—frequently the two last will be found the same; sometimes all three will be found combined.

We begin with the altar—This is either entirely of stone, or a consecrated stone is placed on a table, or wooden appearance of a tomb; the vicinity of which is ornamented with architecture, paintings, statues, vases, relics, &c. where they can be procured; and our churches are, where it can be conveniently done, so built as that the altars may be at the eastern end, and the celebrant may look towards that point, and the people pray towards that quarter.

Formerly the christians celebrated the sacred mysteries upon the tombs of the martyrs, which were of stone; but the persecutions having ceased, and large churches having been erected, the place where the holy sacrifice was to be offered was decorated, the appearance of the tomb was still preserved, and the relics of the martyrs transported thither, and preserved with care and respect, as testimonies of former triumphs, and excitements to future good conduct. Our religion had its origin in the east; and we turn towards that quarter to testify whence we have received our doctrines, and to beseech the assistance of that Saviour who, though he can hear us, whithersoever we may turn, yet has made Judea the great theatre of mercy and redemption, and there left the memorials of his acts and institutions.

The altar signifies Christ, who is the great corner stone of the spiritual edifice which he has raised up to his Father. The rising of the sun in the east, after it has sunk in the west, and been hidden during the night, may be well considered as an emblem of our resurrection, after the night of death; and as this luminary arises in glory, dispelling darkness, and invigorating the earth, so has Christ risen from his tomb to confound his enemies, spread his doctrine through the earth, and invigorate man by his grace. East is the old English name for rising, and hence the name Easter Sunday for that day on which we commemorate the resurrection of our Saviour.

There is one wooden altar now in St. Peter's church, in Rome, upon which only the Pope celebrates, and this has been preserved from the earliest Christian antiquity, as having been that upon which the blessed apostle St. Peter offered the holy sacrifice. The law commanding that the altars should be of stone, prevails now in the church during upwards of fifteen hundred years.

This altar is covered with clean white linen or cotton cloths,

as well for the decency of appearance as for the expression of the purity and sanctity which should accompany Christ. Lights are also placed on the altar, from the usage of the most ancient times. It is an eastern custom, as St. Jerome testifies, to express joy, for even in the blaze of the sun, the torches and candles were lighted to manifest this feeling; and as our religion has been received from the east, most of our ancient customs are of eastern origin. These lights also signify the Holy Ghost, who on the day of Pentecost descended in the form of fiery tongues upon the apostles, and these tongues are well represented by the blaze of candles, which thus show that this sacred Spirit still presides in that church, in which he was to remain all days to the consummation of the world: they also signify the virtues of faith and charity which we should exhibit, that men may see our good works, and glorify our Father who is in heaven.

Though God prohibited man from making idols and adoring them, yet he commanded Moses to make images of cherubim, which he was to place for the ornament of the Holy of Holies—and Solomon in his temple had many similar decorations, and from the earliest days of Christianity statues and pictures have been amongst the chief ornaments of Churches, and tended much to excite the devotion of the faithful. There are cards containing some of the prayers which are said during the Mass, placed, for the convenience of the celebrant upon the altar.

The place about the altar is sometimes called the chancel, because it is separated from the body of the Church by *Cancellæ* or rails. It is at other times called the sanctuary, from being that part of the Church, where the holy offices are performed. The body of the Church is called the Nave, from its similarity to a ship *Navis*, in which the faithful are as it were embarked under the government of their Clergy.

The use of incense in the Church is so ancient, that we cannot find any time of its introduction. It has been alleged that we took it from the Pagans. The allegation is incorrect; it has been taken from the Jews, whom God commanded to offer it. The Pagans also took it from them, but we do not find the Jews commanded to abandon its use because it was abused by the idolaters. It has been also said that lights and incense were used by the first Christians, in consequence of their being under the necessity of assembling in caves, which were dark and damp. This is not altogether true; there were other causes which have been stated, and if the first Christians could innocently retain what were also used by cotemporary Pagans, why may not their successors as innocently retain what they used without crime.

We next must consider the vestments, or dress of the Priest, during the celebration of the Mass. Over his cassock or gown he first puts on the amict, then the alb, which he girds round him with a cincture, then the maniple on his left arm, the stole on his neck, crossed on his breast, and the chasuble or outer vestment. Some peculiar dress is usually worn by all public functionaries in the discharge of their duties, and whether we look round and contemplate the present race of human beings, or examine the records of history, we shall find this principle almost universal, from the uncultivated indian, to the most polished nation. In the various circumstances of life too upon occasions of joy, or of mourning, the dress exhibits the feeling. God himself vouchsafed to direct the manner in which the vestments of the Jewish Priesthood should be made, and thus established and sanctified the principle.

The vesture of the Priest is with some variations, the ancient Roman dress of state; which consisted of what was called the *Toga* and *Trabæa*. The moderns in common life have altogether departed from the ancient costume, whilst the Church, anxious to preserve as far as possible every thing in its original state, has made very little alteration. The amict and the maniple are her only additions. They have been added for convenience and retained for piety. Previous to the use of neck-cloths, which are of comparatively modern introduction, the neck was altogether uncovered; this was extremely inconvenient to the Clergyman, who had in many instances to sing and preach in the Church, and the injurious effects which resulted from having no covering for the neck in those cases, caused the introduction of the amict, which is a piece of cloth, generally linen, that was worn round the neck, and sometimes, besides covering the neck, formed a sort of hood for the protection of the head, except in those cases where the nature of the office demanded the respect of being uncovered; and being placed on the head, and tied round the shoulders, the wearer could protect his head, or neck, or both, as he found it convenient. This is therefore the literal or natural explanation of the amict. The neck-cloth having been introduced by the Croats, and generally adopted by the other inhabitants of Europe, the great object of the introduction of the amict was otherwise obtained by the change in dress; but the vesture was retained, for the emblematic and pious purposes.

The emblematic object of the vestments was principally to remind us of the passion of Christ, to commemorate which the great sacrifice of the mass was instituted. Christians were upon this principle told, that upon seeing this vestment placed on the

head, they should recollect how their Redeemer was blindfolded and spit upon for their transgressions.

The object of piety for which it was retained, is to excite in the clergyman and his congregation that sentiment expressed by the prayer which is repeated by him at the time he clothes himself therewith.

Place, O Lord, on my head, an helmet of salvation, to repel the assaults of the devil.

At present this vestment is altogether covered by that which is next put on; that is, the alb.

The alb is the ancient Roman dress called the *toga*, such as it was worn under the emperors about the second century of christianity. It has been stated that it was the dress of the pagan priests. No doubt it was; and it was also the dress of the pagan gentlemen, and pagan magistrates, for it was the usual dress of all genteel persons—and previously to the introduction of christianity, they were for the greater part, if not all, pagans. On festive days especially, their *toga* was white. This was the colour of the dress of almost every public officer, and it would be placing christians in a very awkward predicament, if they were obliged to cast away every dress the like of which had been worn by pagans or infidels, even in their religious ceremonies. The writer of this essay would, if this principle were admitted, oblige every christian, or at least every christian clergyman, to put away the usual dress of our days, for he can prove that it has been worn within a very short period by one of the principal performers in the most solemn pagan rites, in use at present.

This indeed, is what may be properly called superstition, to say that because a dress has been used by persons doing what was wrong, a similar dress never may be worn by a person doing what is right. The Catholic church teaches that there is nothing of its own nature bad in dress, unless it should become indecent.

Emblematically this vestment reminds us of the white garment in which Herod clad the Saviour, when mocking him as a fool, he sent him back to Pilate. This vestment is called alb, from its colour, *alba* white.

It excites to piety, by teaching us the purity of heart and body which we should possess in being present at the holy mysteries; and this is well expressed in the prayer which is said by the clergyman when putting on this garment.

Make me white, O Lord, and cleanse my heart, that being rendered white by the blood of the Lamb, I may partake of eternal joys.

The Roman gentleman suffered his robe to flow loosely when he was unoccupied, but when he had any duty to perform, he was *accinctus* or girded, for which purpose he had a cincture to gird his *toga*, and as the clergyman is about to perform a duty, he girds himself with a cincture, which reminds us that Christ was bound for our crimes—and is also calculated to impress upon our souls the necessity of girding our loins with the virtue of purity, that we may hold in our hands the burning lamps of charity and faith, (Luke xii. v. 35.) to receive our Lord, when he shall return from the nuptials. The prayer is expressive.

Gird me, O Lord, with the cincture of purity, and destroy in my loins every seed of lust; so that the virtue of continence and chastity may remain in me.

The Clergyman next puts the Maniple upon his left arm; this was formerly an handkerchief, or cloth used for the same purpose as we now use handkerchiefs, and had its name from its being an handful, or being carried on the hand, *manus*, or from the word *mappula*, an handkerchief. But having in process of time become too much enriched with ornament to be used for this purpose, it has been preserved for its emblematic and pious significations.

It is a sort of oppressive weight upon the arm, which reminds us of the weight of our sins having been laid upon the Saviour, thus causing him to suffer in tears and affliction that he may bring us to glory and joy. In allusion to that verse of the Psalmist, "Going and weeping they sowed in tears, but returning they shall come in joy, bearing their maniples in gladness." The prayer at putting on this vestment is,

May I deserve, O Lord, to bear the maniple of weeping and grief, that I may with exultation receive the reward of labour.

The Priest then puts the stole on his neck, bringing it over his shoulders, and crossing it on his breast, he makes it fast with the cincture.

This vestment was appropriate to public speakers, and originally used for a similar purpose as that to which the maniple was subsequently applied; it was not crossed on the breast, but hung loosely down from the shoulders to the front of the person, and was generally of linen: hence the stole is at present worn in that way by preachers. It became so much ornamented as to be unfit for its original destination, and has been retained as an emblematic vestment. Its name, Stole, is generally supposed to have been derived from its resemblance, when hanging loosely from the shoulders, to the front of the Persian robe called a Stole, which being a sort of pellice having sleeves, and being rounded

over the shoulders, and meeting pretty tightly to the front of the person, exhibited, when open, an appearance very similar to that of a flowing or loose stole, worn by a preacher, which is the mode in which it was worn by the ancient orators. In some ancient writers it is called *orarium*. It is also at present used as the distinctive mark of authority in the church when a number of clergymen are assembled together, as except on a few extraordinary occasions, no person wears the stole, but the presiding or principal clergyman, and the person who preaches or officiates.

It is a sort of yoke laid on the shoulders, and therefore well calculated to bring to our recollection the obedience and humility of the Son of God, who, clothing himself in the stole of our flesh, took upon him the yoke of our punishment, that we may be clad in the glory of his immortality.

When the Priest crosses it before his breast, it is that he may be reminded of the necessity of having before his heart the protection of the Saviour's cross. At putting it on he prays—*Restore unto me, O Lord, the stole of immortality, which I have lost in the prevarication of my first parent; and although I approach unworthily to thy sacred mystery, may I deserve everlasting joy.*

The Chasuble, or outer vestment, is the Roman *Trabæa*, or robe of state, in which some slight changes have been made. Those changes are, cutting open the sides, and altering the mode of embroidery. The *Trabæa* was generally a large silken garment, which had a hole in the centre, through which the head passed, the garment then rested on the shoulders of the wearer, and hung down on all sides, nearly to the ground, and the edge or border, as well at the extremity of the robe, as round the hole, was trimmed and enriched, and the robe decorated throughout, either by painting or embroidery. When the wearer wanted to use his hands, the sides of the robe were lifted on his shoulders in plaits, and the appearance then was exactly that which is now made by a Priest in his Chasuble.—As this continuation of the robe all round was found to be greatly inconvenient, particularly as the clergyman was frequently without other ecclesiastical assistants, when he officiated, this robe was cut at the sides, so as to enable him to use his hands more conveniently, and by degrees it assumed its present form. In the embroidery a cross was marked upon the back of the Chasuble, and two stripes representing a pillar on the front, to designate that the Priest and the people should carry their cross after Christ, and lean for support upon the Church, which St. Paul calls the pillar of truth.

This Chasuble, exhibiting the Cross upon the Priest's back,

shows how after the purple garment was thrown upon his shoulders; the Redeemer had the Cross also laid upon him, bearing which he went to Calvary to offer the Sacrifice of our Redemption.

The prayer said by the Priest when he vests himself therewith, is, *Lord, who hast said my yoke is sweet, and my burthen light: grant that I may be able so to bear it, as to obtain thy grace.*

The Priest thus vested, now is the representative of Christ, going to offer that sacrifice which he instituted on the night before he suffered, in order to show forth by this commemorative observance his death until his second coming.

The next circumstance to be observed, is the difference of colour of the vestments on different days. The object of the Church is, thus to inform the faithful at once of the sort of office which is performed. Hence, where the means of the congregation will allow of the regulation being carried into effect, she commands that the vestments and hangings of the Temple shall be of different colours on different occasions. The colours prescribed are White, Red, Violet, Green, and Black. White is used on the great festivals of our Redeemer, and on the days when we recall to our minds the virtues, and entreat the prayers of the blessed Virgin Mary, of the good Angels, and of those Saints who served God with fidelity in the practice of virtue, but did not shed their blood by martyrdom. Red is worn on the festivals in honour of the Holy Ghost, who in the form of fiery tongues descended on the apostles; and on the festivals of those saints who were martyred, as exhibiting their blood, Violet, in times of penance and humiliation; principally, therefore, in Lent and Advent. Green, on those days when there is no particular festival or observance; and Black, in Masses for the dead, and on Good Friday, when we commemorate the death of the Redeemer.

There are several orders of Clergymen in the Church; Bishops, Priests, Deacons, Subdeacons, and persons in minor orders—which last orders are of Ecclesiastical institution. The dresses distinguish those several persons. We have noticed the vestments of the Priest when he celebrates Mass. A Bishop also offers this holy sacrifice: the other Clergymen have not authority to make this great oblation; but they attend thereat as subordinate Ministers. The under dress of the Priest is a black cassock or gown, which he wears to denote his separation from the world and its vanities. That of a Bishop is purple, to signify the superiority of his order, and his authority to rule in the Church of God—(Acts xx. 28)—over which he wears a short white robe called a *Rochet*, to denote the purity with which he should be

surrounded, and a cross which hangs before his breast. The Roman nobility formerly wore a small golden ball, which was called *Bulla*, as designating their rank; whence this custom is supposed to have originated; but the Christian Bishop has his in the shape of a Cross, to teach him to glory in nothing but the Cross of his Redeemer. He also sometimes wears a short purple cloak with a hood, which is called a *Mozette* or *Cappa*, and his mitre, which is of eastern origin, differs considerably in its shape from that of Aaron, and Jewish Priests. The two pieces which hang from it behind, are the lappets or ribbands, which formerly were used to bind it under his chin, but which are now seldom if ever, used for that purpose. He also carries a crosier, which has at its top a shepherd's crook, to denote that he is one of those Pastors charged by the Saviour with the care of his flock—and on some very solemn occasions, such as an ordination, he wears the dresses of the inferior orders with his own, to show that he contains them in himself, and is the source from which their authority is derived. An Archhishop's cross has two transverse pieces, and the Pope's has three, to denote their gradations of rank or power. And he who wears a cross upon his breast, does not bring the stole across when he prepares to celebrate the Mass.

The Deacon wears his stole on the left shoulder, to signify the subordination of his order, and binds it at its right side, to prevent its flowing too loosely. In place of a chasuble he wears a Dalmatic, which is rather shorter than a chasuble, and was always open at the sides, but had short sleeves which are now cut open, and has no cross on the back, for he only assists at the sacrifice, but does not offer it. This was the dress of the people of Dalmatia, whence its name.

The Subdeacon wears no stole, as he has no authority to preach the gospel in public, and his outer vestment is rather narrower than that of the Deacon; it is called a Tunick, and was the dress of persons in the middle class of society in Rome.

The Clergymen in minor orders wear the black Cassock, over which they wear a surplice or white robe, to signify purity and innocence. This also is the usual dress of Priests, Deacons, and Subdeacons, except on the more solemn occasions.

Having thus been made acquainted with the various dresses of the different Clergymen who may officiate at Mass, we come to ask the meaning of the word MASS. The Latin from which it is derived, if it be not taken immediately from the Hebrew or Syro-Chaldaic, is *missa*, which word is generally supposed to be a perverted mode of pronouncing the word *MISSAH*, which is a

Hebrew expression for a sacrificial offering; and is found in the 16th chapter of the book of Deuteronomy—*missah nedaba*, which means a voluntary offering, to be made on the festival of Pentecost, and this word *Missah* is derived from the radical word *Mas*, which means the tribute paid by an inferior to his sovereign. Others, and they by no means writers of inferior account, derive the Latin word from *Missio*, or the *sending* away of the people after the offering, or the sending of the sacrifice to God; but the impression of the compiler of this essay is decidedly favourable to the opinion of those who derive the word from the Hebrew. From whatever source it may be derived, it is one of the most ancient words in Christianity, being found in the earliest writers.

The next inquiry is concerning the language in which it is celebrated. In the Western Church, it now is, and always has been Latin. To many persons who have not been accustomed to reflect upon the doctrines of the Catholic Church, this appears strange, but their great difficulty arises from an almost inevitable error to which they are exposed. They know nothing of religion but praying, preaching, and reading; and because they have known nothing else in religion, they imagine that religion has nothing else. This is a most erroneous impression. Religion has a Sacrifice and Sacraments, which are not any of those acts, though much prayer and some instruction are found to accompany them. They are acts; thus Baptism, which is more efficacious than either prayer or preaching or reading, is neither one nor two nor all of those—but it is an act instituted by Christ, upon the performance of which, he has bound himself to produce a certain effect; it is true, there are words accompanying the act, but as they are for the Lord who understands all languages, it is no matter in what language they are spoken. So the Mass is not a common prayer, but an *act of sacrifice* in which by the ministry of the Priest, God does acts beneficial to the people. The benefit to the people is derived not merely from the words said, but from the acts done. The acts are the producing the victim upon the altar, and offering him to God for our sins after he has been produced; and the producing the holy Sacrament of the Eucharist; that the faithful may receive the body and blood of the Saviour in this Sacrament. Now as the object of the Mass is the performance of those acts, the questions for consideration are, first—Is any particular language essential to their performance: and next, are there any sufficient reasons why a dead language should be continued in use rather than a living language be adopted? With regard to the first, it may be unhesitatingly answered—No particular language is essential to the validity of the

acts. Secondly—There are many sufficient reasons for continuing the use of the Latin language in our Liturgy, in preference to adopting the modern languages.

In the first place, the doctrine of the Church being essentially unchangeable, a dead language, which is subject to no change, as to the meaning of its expressions, is far better calculated to preserve it unchangeably, than modern languages which are perpetually varying. The same idea which was conveyed by those words one thousand years ago, is now conveyed by them; and if the world should so long continue, will be conveyed by them, after the lapse of one thousand years more: whereas, if the English words which, one thousand years ago, were used to convey the same idea, were now written for us, they would be perfectly unintelligible. Thus an unchangeable language is used as the medium for conveying through fluctuating times, and changing people, an unalterable doctrine.

Next; this doctrine is not merely that of an isolated people who speak the same language, but that of many nations who speak different tongues, though they have the same faith: they preserve amongst them, of necessity, a perpetual communion, for the preservation of which a common language is necessary; and they use that which has been originally established, and universally received amongst them from the beginning. Their mode of communion is by their sacraments, sacrifices, and public offices; hence they are all celebrated in that common language.

Again—Their Clergy and Laity are frequently under the necessity of travelling from one country to another, and this common language enables them to offer up and attend at the Holy Sacrifice, in whatever place they may be, with the same benefit as if they were in the land of their nativity; and though they should not be acquainted with an individual in the place, nor understand one word of the language of the country, the Clergyman or the Layman finds himself amongst brethren to whom he may administer, or from whom he may receive sacraments, and with whom he can join in the adoration of his God; and whose belief is identically the same as his own, on every point of faith.

By preserving this common language also, the Clergy of those various lands, however remote or dissimilar in habits and tongues, can communicate with each other. Their Bishops hold intercourse between themselves and that See which is their common centre; and thus be certain of the continuance and existence of the true faith, and hold the communion of saints.

These and many other advantages, are the results of the Liturgy being in the Latin tongue; and the publication of such a work

as the present, and which is to be found in every Catholic country, together with the frequent explanations of the Pastors, to which they are obliged by the Council of Trent, are sufficient to remedy the only inconvenience which would be apprehended—by making those who do not understand the Latin language acquainted with the meaning of what is said in that tongue.

Some of the service is read in a loud voice, and more of it in a low inaudible manner, which is a custom older than even Christianity, tending to impress upon the mind, that some things are clearly known and distinctly understood, and that other things are now hidden from us for the trial of our obedience and faith. The Jewish people did not hear the prayer which their Priest used when he offered incense, and on various other occasions, they prayed abroad in the court, whilst he offered in the Sanctuary, at the altar. Again—Let it be remembered, that the Mass is not a naked form of prayer, by using which we merely entreat God's mercy; it is a sacrifice in which the flesh and blood of Christ are produced, and offered up on our behalf, and according to the devotion with which we attend, we may expect the favour of the Most High. All this may be done in a low voice, as well as in an audible tone.

It is customary before Mass to sprinkle the congregation with Holy Water, or on entering the Church each individual may sprinkle himself from a vessel which contains this water. This ceremony is to remind us of the necessity of entering with purity of heart, having washed away the iniquities and distractions of the world. In the court, before the entrance of many of the ancient churches, there was a fountain, in which the persons about to attend washed their hands or feet, to denote the purity of heart they should possess. It is an emblematic ceremony, calculated to excite our devotion, and fix our attention. The water is blessed, as according to the Apostle St. Paul—every creature may be sanctified by the Word of God and by prayer—(1 Tim. iv. 5.) The manner of blessing it is by first blessing salt, which in imitation of the prophet Eliseus, when he healed the waters of Jericho, is cast into the water in the figure of a Cross, in the name of the Father and of the Son and of the Holy Ghost. The proper prayer having been said over the water, and then the Priest entreats the mercy and protection of God upon those who shall sprinkle themselves or their houses therewith, that they may be guarded against the incursions of the evil spirits, and enabled to serve God. If the Clergyman sprinkles it he repeats the Antiphon from the 50th Psalm—“*Thou, O Lord, shalt sprinkle me, and I shall be cleansed; thou shalt wash me, and I shall be made*

whiter than snow." Then the entire, or a few verses of the same psalm: *Have mercy on me, O Lord, &c.* After which he repeats the Doxology, i. e. *Glory be to the Father, &c.* and then the Antiphon again.

This, in allusion to the sprinkling of the waters of lustration amongst the Jews, as related in the 19th chapter of the book of Numbers, by which their uncleanness was removed.

The preparations for the Sacrifice having been made, we now come to the examination of the service; for the purpose of knowing accurately the ceremonies of which we must look a little to the ancient mode of constructing Christian Churches. The Sanctuary was an inclosure at the eastern end of the Church, which was an oblong building; and this Sanctuary or Chancel was elevated above the rest of the Church, so that all the faithful might be able to see the Clergyman who officiated therein. The Altar was elevated on a platform within this Chancel, so that the principal Clergyman who officiated thereat might be more distinctly observed. On the south side of this Chancel was the door of entrance from the Sacristy or private room of the Clergymen, On the north side was the Bishop's seat, raised higher than the rest, and generally covered with a canopy. In front of the chancel was an enclosed and elevated place, called the Ambo, from which sometimes the Epistle and Gospel were announced, and the sermon or instruction given, and in which the minor clergy and singers sat. At other times the Pulpit for the Preacher was more elevated, and at the side of the church opposite the Bishop's seat. At the western end of the large space, called the Nave, were folding doors or a curtain, which separated from the nave a smaller division, called the Narth, or Porch, and to the front of which was an inclosure or court, surrounded by cloisters, under a piazza or colonade.

The church was attended by three descriptions of persons those who were admitted to its communion: penitent faithful under a temporary exclusion, and hearers, who came for instruction, but were not yet baptized. The court and cloisters were occupied by the penitents; the Vestibule or Porch, by the hearers, and the first class occupied the nave.

The Mass was also a service of two parts; that of the Catechumens, and the mysteries of the faithful with the intervening instruction. The first part ended with the Gospel. The second part began after the Creed. The Penitents, hearers and Catechumens, or persons under instruction for Baptism, attended at the first part, heard the sermon, and then were excluded: and the

faithful only were allowed to remain for the mys'eries, with the nature of which they only were made acquainted.

After the assembly had met, and the aspersion had taken place, the choristers sung an antiphon taken from one of the Psalms, and appropriate to the festival which was celebrated. This antiphon is generally that verse of the Psalm which is most expressive of the mystery or fact commemorated on that day. Sometimes the antiphon is taken from one of the other sacred books, and the psalm was always sung, with the doxology, and the antiphon as is always done, repeated. This was done as the bishop or principal clergyman entered the door from the vestry to the chancel; hence it was called *ad introitum*, or at the entrance, and is now known by the name of "The introit." If the psalm was very long, only a few verses were sung, and hence at present the custom is to sing only the antiphon, the first verse, or two verses of the psalm, then the doxology, "Glory be to the Father," &c. and then repeat the antiphon.

For instance, the first mass on Christmas day commences with the following antiphon from the 2d Psalm. "The Lord hath said to me; thou art my Son, this day have I begotten thee." The first verse is then read, and after the doxology the antiphon repeated. But it would be a good practice in the course of the day to read the entire psalm, and reflect upon the manner in which the prophecy therein contained has been fulfilled. This is the object of the church in its selection, and were the faithful to practice this pious custom as she wishes, they would be greatly improved in the knowledge of religion, for thus in the course of the year does the church bring in review before them, the great mysteries of redemption in their succession, and the great examples of her saints for their instruction in virtue.

During the repetition for chaunting of the introit, the clergyman who presided, came to the foot of the altar, and commenced, as usual with the first christians, on almost every occasion, by signing himself with the figure of the cross, and invoking the blessing of the Holy Trinity—and then repeating the 62d psalm, *judica*, with its antiphon before and after, to express his fervent desire of approaching the altar of God. Then entreating the assistance of the Lord, he bowed down in a posture of humility, confessing to God, to the angels and saints of heaven, and to his fellow-creatures on earth, that he was an unworthy sinner, and entreating the prayers of those heavenly spirits, and of his fellow-mortals to God, on his behalf. The other clergy and people then prayed that God may be merciful to him, and then made their acknowledgement to him, begging his prayers on their behalf

After praying for them he expressed his confidence in God, and went up to the altar, the deacon and subdeacon lifting up his *trabea* or chasuble at the sides, so as to leave his hands free: a present though the chasuble be open, they retain the old custom, and hold it at each side. Having arrived at the altar he kissed it through respect, repeating in a low voice, the prayers which may be found in the Missal, and the meaning of which will be seen from what has been already stated. He then blessed the incense with the sign of the cross, and perfumed the back part of the altar, the flat, the sides and front thereof—so that by this perfume ascending in clouds of smoke to heaven, the faithful might be taught that if they attended with proper dispositions their prayers and sacrifices would ascend to God with an odour of sweetness pleasing in his sight; this was the lesson taught by God himself in the institution of incense in the old law; as expressed by the royal prophet, who certainly knew, as well by tradition as by inspiration, the object of the Most High. Hence to teach us the necessity of prayer morning and night, it was burned upon a golden altar in the old law morning and evening. Let the christian when he beholds it, recollect his duty of sending up the odour of prayer discharged by the ardent fire of faith and charity, towards heaven, that it may be grateful to that God whom he adores. After incensing the altar, the bishop went to his seat, and read in a low voice what the choir had sung. If it was a priest officiated, he read it from the book which was placed upon the altar at the side next the vestry room, which of course was on his right hand side, when he stood with his face to the altar. The very ancient work on the church liturgy, called the *Micrologue*, and the liturgy attributed to St. James the apostle, as indeed every ancient document on the subject, all mention this confession previous to the introit; and the work on the ecclesiastical hierarchy attributed to Denis, the Areopagite, the antiquity of which is universally admitted, and the liturgy of St. Basil mention the repetition of one or more psalms at the commencement of Mass. But the regulation of the introit, in its present form, is ascribed to Pope Celestine I, in 424. The doxology is of the very highest antiquity, and generally attributed to the apostles * We learn from Theodoret† and Sozomen,‡ that the Arians changed it to suit their tenets in the following way. Glory be to the Father, *through* the Son, *in* the Holy Ghost, &c. Whilst the Catholics continued as usual—Glory be to the Father, and to the Son, and to the Holy Ghost, &c. The ceremony of the sign of the cross

* Baronius † Lit. 2, hist. cap. 42. ‡ Lib. 3, cap. 19.

with which the celebrant marked himself, by putting his right hand to his forehead, then below his breast, then to his left and right shoulders at the commencement of the Mass, and at the beginning of the introit, is the usual manner in which from the very origin of christianity, the true believers brought to their recollection the fact of Christ's having died upon a cross, and from which death they expected every blessing. Tertullian, in the year 250, mentions it as their usual practice upon every occasion.

The celebrant then leaving the book comes to the middle of the altar, and if he be accompanied by the deacon and subdeacon they stand behind him, the deacon higher than the subdeacon, from the superiority of his order; and between them they alternately repeat thrice Kyrie Eleison, or the Lord have mercy on us, in Greek, in honour of the eternal Father; thrice Christe Eleison, or Christ have mercy on us, in honour of the eternal Son; and and thrice Kyrie Eleison, in honour of the Holy Ghost. This ancient custom has subsisted at all times in the church. It is mentioned in the liturgies of St. James, of St. Mark, of St. Basil, and of St. Chrysostom. St. Gregory the Great mentions it as having been always in use; and St. Augustine states it to be an ancient and universal christian custom * amongst Greeks, Latins, and barbarians. The same saint remarks the admirable disposition of Providence in causing Pilate to proclaim Jesus of Nazareth as king of the Jews to the whole world, in the three great prevailing languages of the universe; for as St. John remarks, the title was placed over his head in Hebrew, in Greek, and in Latin, so in those three languages in the Mass, is the whole world as it were united in proclaiming his praise, and exhibiting his power, and entreating his mercy. The Greek is here found, and the hosanna and alleluia, are preserved as well as sabaoth, and other phrases of the Hebrew, uniting all nations in one, by faith, and prayer, and sacrifice.

The angelic hymn, or *Gloria in excelsis*, is the next part of the Mass, except when on occasions of grief, penance, supplication for the dead, and other such it is omitted, as being a hymn of joy. It is called the angelic hymn, as its first words are those sung by the angels on the night when Christ was born—"Glory be to God on high, and on earth peace to men of good will," the remainder has been added in the earliest days of the church, some persons say by Pope St. Telesphorus, others by St. Hilary, bishop of Poitiers, others by Pope Symmachus. Whoever added the latter part was evidently filled with an ardent spirit of the most

* Epist. 178. *Altere cum Pascens.*

sublime piety. The first expressions are found in the liturgy of St. James: St. Clement of Rome, in his early works, gives a considerable portion of it, which he calls "Morning Prayer:" and Pope Damasus informs us that it was his predecessor Telesphorus, who in the year 142 ordered it to be sung or said at Mass. The choir does not commence this hymn as it does the introit and Kyrie Eleison, but the celebrant sings the first words, and is then joined by the choir. The mystic reason for which is found in the second chapter of the gospel of St. Luke, where he relates that an angel announced in joyful accents the birth of Christ to the shepherds, and then was joined by a multitude of the heavenly host, singing Glory, &c. Thus the celebrant, who, from the nature of his office, is the herald of glad tidings, commences the hymn and is then joined by the choir of faithful servants. When this hymn is sung, the celebrant and his attendants having said it privately, sit down during the performance by the choir.

The celebrant then kisses the altar, and turning towards the people extends his hands, saying, *Dominus Vobiscum*, "May the Lord be with you," and is answered, *Et cum spiritu tuo*, "And with thy spirit." A bishop says on this occasion, *Pax vobis*, "Peace be with you"—and he then goes to the book.

This mode of salutation is most ancient, and may be found in the book of Judges, chap. 6, and in several other parts of the old and new Testament. Nor can there be a more pious mode of expression devised for the occasion. The Spirit of the Lord is as it were drawn or inhaled from Christ, who, as was originally remarked, is represented by the altar, the extension of the hands signifies the union of charity which subsists between the pastor and his flock, and his anxiety to embrace them with religious affection; he desires the Spirit of the Lord to rest with them after its having been derived from Christ, and poured out upon them; and they in grateful return pray that he too may be filled with the same. The bishop, as the successor of those apostles to whom the Saviour gave the injunction related in the 10th chapter of St. Matthew's Gospel, wishes them that peace which the world cannot give. This salutation is for the purpose of exciting the attention of the people to the prayers or collects which immediately follow, and to read which the celebrant goes to where the book has remained.

The most ancient Liturgies, those of St. Peter, St. James, St. Mark, St. Basil, St. Ambrose, St. Chrysostom, and in fact every one extant, all exhibit this ceremony.

It is piously remarked, that it is repeated seven times during the office of the Mass, as it were once against each of the capital

sins, and to obtain one of the gifts of the Holy Ghost.—One on each occasion.

The celebrant having gone to the book again, excites the attention of those present by his invitation to pray, *Oremus*, “let us pray.”—And then, having his hands raised and extended, as Moses held his hands in prayer upon the mountain when Israel overcame Amalec, he reads the Collects.

These prayers are called collects for many reasons; first, They are offered up in the name and on behalf of the faithful collected together; next, they collect as it were the wishes and wants of the faithful into a few ideas, which are expressed in few words. Various other reasons are added by several writers, but those two, taken from some of the most ancient documents, appear to be the best founded. The collect varies in the Masses of each Sunday, and festival, and also on some few special occasions, as during the Lent, the days of Quarter-tense, &c. on some occasions three, five, and even seven collects, are said. They are amongst the most ancient prayers in use in the Church; some of them are attributed to the Apostles, and found in the Liturgies which bear their names: others of them have been written by St. Ambrose, some by Pope Gelasius I., and some by Pope St. Gregory, who inserted those approved of, into his work called *The Sacramental*.—The Council of Milevi, held at the commencement of the fifth century, forbade the public reading in Churches of prayers written by individuals, unless they were persons properly qualified, or that the prayers had been approved of by a Synod. At the end of the collect the people answer *Amen*, to signify their assent and desire.

On occasions of penance and humiliation, the celebrant, before he reads the prayer, says, *Flectamus genua*, “Let us bend our knees,” and then kneels, in which act of humiliation he is joined by the people. The use of this expression was more generally left to the Deacon, who stood behind the celebrant, and the sub-deacon, who stood behind the Deacon, then called upon them to rise to the prayer, by the word *Levate*.

After the collect follows the Epistle; so called, because it is a portion of the holy Scriptures, generally selected from the Epistles of St. Paul, or one of the other canonical Epistles of the New Testament; but on many occasions, it is selected from one of the Prophets, or from some other part of the Old Testament. Justin Martin mentions this custom, in his second Apology, Tertullian, in chap. 39 of his Apologetic, and Denis the Areopagite, in the 2d chap. of the Eccles. Hierar. The custom was generally supposed to be derived from the Jews, who on every Sabbath read

the law and the prophets in their synagogues, (Luke iv. 16. Acts xiii. 15. 27.) and which custom they still retain. The Epistle is, as Pope Innocent III. states, taken sometimes from the old law, and sometimes from the new law, because it as it were brings them to meet, the prophecies of the Introit being found fulfilled in the Gospel, which follows soon after the Epistle, and frequently the Epistle contains the prophecy, the fulfilment of which is found in the Gospel, as may be seen in the Mass for the feast of the Epiphany: hence, he says, the person who reads or sings the Epistle, may be said to represent St. John the Baptist, the precursor who closed the line of the prophets, and pointed out distinctly that Lamb of God who takes away the sins of the world. St. Bonaventure says, that the Epistle very properly follows the collect, for it is after having put up our prayers to the throne of mercy, when we may find grace in seasonable aid, we should receive that instruction which the holy Scriptures contain. The Church desires that we may prepare our hearts by prayer to receive the seed of the word of God, which being sown in good soil, thus prepared, will bring forth fruit an hundred fold. But she has too often to regret, that it is lost on the way side, or, falling upon the stony ground, or amongst thorns, becomes altogether unproductive. (Luke viii. 11.)

At a solemn Mass, the Epistle is chaunted by the Subdeacon, standing with his face towards the altar, on the lower platform or floor of the Sanctuary, at the south side, or that on his right hand, which is thence called the Epistle side of the Chancel, or the Sanctuary, and of the altar. After he concludes, he makes his reverence to the altar, which represents Christ, by going to the centre of the Chancel and bending his knee; then he goes to the celebrant who has continued at the book, reading in a low voice, and kneeling obtains his blessing; he then delivers the book which he has used to the Deacon, who remained standing near the celebrant, and removes the book which the celebrant has used to the other side of the altar, whilst the Deacon lays the book which he has received upon the altar.

The tone of this Epistle-chaunt is very ancient, it was in this tone the Greeks chaunted their solemn recitations on days of public meeting—having been received from them in many parts of the East, upon the establishment of their games and festivals in Asia, after the overthrow of Darius, and the Macedonian conquests, and having been introduced into the West when it became fashionable in Rome to import her customs from Greece, it was quite prevalent at the time of the establishment of Christianity; and thus was at the earliest period introduced into the solemn

service of the Church. The Jews had a sort of solemn chaunt in their religious offices, but it has no resemblance to this chaunt of the Epistle, nor to that of the Gospel, which those skilled in ancient music, unhesitatingly pronounce to be Grecian; and indeed most of our Ancient Church hymns are evidently derived from the same source—such for instance as the Hymn for the festival of St. John the Baptist, which is one of our oldest.

Ut queant laxis resonare fibris
Mira gestorum famuli tuorum,
Solve polluti labii reatum,
Sancte Joannes.

This is evidently fine lyric Poetry, and was the foundation of the Gregorian notes, as may be perceived by comparing the sound of the notes in the Gamut, *Ut re mi fa, sol la* as found in this verse, and *si*, as found in the word *promissi* in the third verse, with that of the syllables in the proper singing of this hymn.

The inferiority of his order, and his not being authorized to preach the gospel, are the reasons why he stands on the lower platform, and does not turn towards the people. Some authors add the mystic reason of showing that the prophecies were but indistinctly understood, as they were but obscurely given in the old law: the people indeed hear the voice as they did at Sinai, but do not see the face of him who speaks.

The seventy whom Christ sent to prepare the way for him, returned with joy to him after the discharge of their duty. (Luke x. 17.) So the subdeacon, after having prepared the way for the gospel, comes to the celebrant for his benediction, and having received this, he transfers the book to him who is to publish the gospel.

After the Epistle, the choir performs, and the celebrant reads a few verses, which are called, the Responsory, the Gradual, the Alleluia, the tract, the sequence or the prose, the verses are differently called according to their nature or the occasion on which they are sung.

They are called responsory, either because they were the answer of the Choir to the Epistle, or because one person began, and was answered by the rest of the choir. The first verse was called the Gradual, because it was sung whilst the Deacon was ascending the steps (*gradus*) to where the gospel was formerly sung, which was generally the *Ambo*. The Gradual was sung in a slow solemn manner, as Pope Innocent III, informs us, in his work on the mystery of the Mass, book ii. c. 31—“The Gradual follows, which insinuates the lamentations of penance.

*** They do more correctly who do not express the Gradual in festive modulated tones, but who rather, merely sing it in a grave and rough chaunt of lamentation."

The Alleluia, which signifies "Praise the Lord," is sung or said after the Gradual, except on days of penance; as the same author says, c. 32. "After grief, consolation follows; therefore, the Alleluia is sung after the Gradual. *** The canticles of joy after the lamentation of penance." And Remig of Autissiodor, in the treatise on the celebration of Mass; "Alleluia signifies Praise the Lord, *** as St. John says, *And after this I heard as it were the voice of much people in heaven, saying Alleluia:* (Apoc. xix. 6.) and as we know that by this word the angels praise God in heaven, we believe the Lord is pleased with this sound of praise; hence we sing it, to show that on earth we adore the same God, whom the angels adore in heaven. It is frequently repeated in times of great joy; such as Easter, the Paschal time, &c. and the Tract then omitted, as it is adapted for times of Penance. The Alleluia is particularly omitted from Septuagesima Sunday to Easter, which is a time of Penance; and as Pope Innocent III. says, represents the seventy years of the Jewish captivity, during which the children of Israel would not sing a canticle of joy. *By the rivers of Babylon, there we sat, and we wept, when we remembered Sion. On the willows in the midst thereof, we hanged up our harps; because then they who led us away captives, asked us for the words of our songs, and they who took us away, sing for us a hymn of the Canticles of Sion. How shall we sing the Canticles of the Lord in a strange land? If I forget thee, O Jerusalem, may my right hand be forgotten.* (Psalm cxxxvi.) In times of penance, the sinner calls to mind that he is a stranger, banished from the mansion of his father. He longs to return to peace, and to forgiveness. He cannot sing the canticles of joy in a strange land; but his words flow slowly and solemnly along the lengthened tones of the Tract, which has its name from being drawn out (*tractus*) in a melancholy note. The last part is called the sequence, because it follows (*sequitur*) the entire. It is also called the Prose; and is a sort of hymn, used on the most solemn occasions of Easter, Pentecost, and Corpus Christi.

The custom of singing between the Epistle and Gospel, is very ancient amongst the Greeks, as appears from the Liturgy of St. John Chrysostom; but in the Latin church it was not so generally received, as we find it prohibited in some places by the 4th council of Toledo, in the 11th canon; nor was the time for singing or omitting the Alleluia fixed with accuracy, until the 7th or 8th

century. The 10th canon of the abovementioned council forbids it to be sung in Lent, and it is thought the canon was made in consequence of some persons having introduced the forbidden custom. St. Augustine, in the 15th chap. of his 119th epistle, says that it was sung only from Easter to Pentecost; and on Sundays, to celebrate the resurrection. Pope St. Gregory, having been blamed for having ordered it to be sung at Mass, except from Easter to Pentecost, stated that the law was only published by him; but that the custom was introduced under Pope Damasus, by St. Jerome.*

The celebrant, bowing down before the altar, repeats the prayer, "*Cleanse my heart,*" &c.; which is sufficiently plain to show its object, and to impress upon our minds the necessity of having pure hearts to receive the truth, and pure lips to announce it. The allusion to the cleansing of the prophet's lips, (Isaias vi. 7.) is beautiful: He then reads the gospel at the north side, or that at his left hand side, when he faces the altar.

In a solemn Mass the deacon kneels on the lower step of the platform, and prays: "*Cleanse,*" &c., then goes to the celebrant for his blessing, which he asks on his knees, at the epistle side; the celebrant bestows it, in the following words: "*May the Lord be in thy heart and on thy lips, that thou mayest announce his gospel in a worthy and competent manner, in the name of the father and of the son and of the holy ghost.*" Then rising, the deacon descends, and after having made his reverence to the altar, he goes, preceded by the incense-bearer and two acolyths with lighted tapers, and the subdeacon, to the gospel side; and having saluted the people, with his face turned towards the north, in the words, *Dominus vobiscum*, he proclaims the portion of the gospel which he is to publish; and having marked his forehead, mouth and breast, with the sign of the cross, he perfumes the book with incense, sings the gospel, points out to the subdeacon the portion which he has sung, saying, *Hæc sunt verba Christi*; "*these are the words of Christ.*" The subdeacon carries the book open to the celebrant, repeats the same words as he points that portion out, and the celebrant kisses the book, saying *Credo and Confiteor*; "*I believe and confess.*" The deacon incenses the celebrant, and having bowed to him, they resume their places.

The deacon is an authorised minister of the Church, appointed to preach the gospel by his ordination, previously to his doing which he seeks the grace of God by prayer; next, he seeks a

* Lib. vii. Ep. lxxiii. to John, Bishop of Syracuse.

munion, for as St. Paul says, *How shall they preach unless they be sent?* (Ep. to Rom. x. 15.)—He takes the book of the Gospels, containing the heavenly doctrine, from the altar, which represents Christ, asks authority to preach from the celebrant, as his superior, and the lord of the harvest, whose duty it is to send workmen into that harvest; (Matt. ix. 38, and x. 7.) and having received it *in the name of the blessed Trinity*, and through the institution of him who died upon a cross, the sign of which the celebrant makes over the deacon; he proceeds to proclaim the gospel, or glad tidings of salvation, preceded by the perfume of the good works; for as Innocent III. says upon this, “A preacher ought to send forth the odour of good esteem, according to that of the apostle; we are the good odour of Christ to God, in every place.” The lights signify how by the means of the doctrines of the gospel, they were enlightened, who sat in darkness and in the shadow of death. The deacon passes to a different side from that at which the prophecies and the epistle were read, to show the change from the law of Moses, to the gospel of Christ; and he faces the north, as well to proclaim the truth to the people, without turning his back to the altar, as to declare to him who cometh from the north, (Isaias xiv. 13 and 31.) that the Lord hath founded Sion, and the poor of his people to whom the glad tidings are preached, (Luke vii. 23.) shall trust in it. He and the people mark their foreheads, mouths and breasts, with the sign of our redemption, joining with the apostle in his prayer; *God forbid that I should glory, save in the cross of our Lord Jesus Christ.* (Galat. vi. 14.) It is exhibited on the forehead for profession; on the mouth for declaration, and on the heart for belief: As Pope Innocent III. says (Lib. 3. Myst. Missæ, c. 43:) “He should sign himself upon the forehead, he should sign himself upon the mouth, and he should sign himself upon the breast, as if to say, I am not ashamed of the cross of Christ, but I believe in my heart, what I preach with my mouth.” He perfumes the book out of respect, and to teach us how the odour of virtue proceeds from the gospel. When the subdeacon gives the book to the celebrant and points out the portion which has been proclaimed, stating it to be the word of Christ, the celebrant kisses it, through respect, and makes the declaration mentioned above; for, as St. Paul says, *With the heart we believe, unto justice; but with the mouth confession is made unto salvation.* (2 Rom. x. 10.) The deacon then incenses the celebrant, through respect, as he does on two other occasions during the Mass. During the deacon’s singing the gospel, if a Bishop be the celebrant, he stands uncovered through respect, but

rests upon his crosier, as well for support, as to exhibit the superior pastoral charge with which he is invested: the people stand during the reading or singing of the gospel. This is a very old custom; we find it commanded in a decretal epistle of Pope Anastatius I. It is also mentioned in the 2d book of the constitutions of Clement, who says in the 57th chap. (alias 61) that it was so regulated by the apostles, through respect to the words of Christ. The ceremony of asking the blessing by the deacon, is very old, as are also that of announcing the gospel by the words *Sequentia*, &c.: the answer, *Gloria tibi Domine*, "Glory be to thee, O Lord," being found in the Liturgy of St. John Chrysostom, and quoted as ancient by Amalarius, lib. 18 *de off. Missæ*, and Alcuin, lib. *De off. divin.* All the old Liturgies, and councils, and fathers mention the gospel.

After the gospel the creed is properly introduced, as the profession of that faith, which the gospel has promulgated. That now recited is the creed of Constantinople—that originally used was the Apostles' creed; but after the decision of the Council of Nice, and the condemnation of Arius, it was made more explicit upon the subject of his errors. In the year 381 the Council of Constantinople was held, and to oppose new errors, the creed assumed its present form. It is begun by the celebrant, and taken up by the choir, to show that faith springs from Christ, and through him is established amongst the people. We find it in the liturgy of St. John Chrysostom, and mentioned by the 3d Council of Toledo. It is said or sung only on Sundays and great festivals. After the celebrant and his attendants repeat it, they sit until the choir has concluded.

This is the end of what is called the Mass of Catechumens. Formerly the deacon at this period ordered the catechumens and infidels, &c. to retire—the sermon had been preached after the gospel; they had received instruction, but the faithful only, and in some instances only the communicants were suffered to attend at the mysteries. Upon the deacon's proclamation, the porters excluded those not admitted to full communion of the faithful, and closed the doors.

All hitherto was read openly; now the mysteries began, and the chief part was read in an under voice.

The first part of the Mass of the faithful is the offertory. This is a small portion of the scriptures applicable to the mystery or fact which is commemorated, and of course varies every day. This is called the offertory, because it was sung by the choir whilst the faithful made their offerings, for in the early ages of the church, every person made some offering at the altar when he or she

attended the holy sacrifice. "Whilst the offertory is sung," says Innocent III, "the priest receives the oblations from the people, & the hosts from the attendants." This custom of singing and music at the offering was very ancient. We find it in the days of the good king Ezechias. *And when the holocausts were offered, they began to sing praises to the Lord, and to blow with trumpets, and to perform with different instruments which king David had prepared.* (II. Paralip. xxix. 27, &c.) The same spirit which presided over the Jewish church in the days of its purity, presides over the Christian church, and will continue so to do, all days to the end of the world.*

* The objection of some persons to the introduction of music, in the solemn service of the Creator is strange—Man should consecrate all his powers and acquirements to the greater glory of his Lord; and if this fine science and touching art is to be excluded, it is impossible to discover upon what principles the exclusion will rest, without being fatal to every other mode of external worship. Music, it is said, is used in theatres, and is used for the excitement of levity and criminal dispositions; so has speaking, therefore we should not speak, there should be no preachers; so has reading, therefore we should not study the sacred volumes. But improper speaking and reading, are very different from preaching and reading the Scriptures. Undoubtedly they are, and sacred solemn music is very different from profane and lascivious airs. But the same sort of instruments are used. And so the same sort of tongues, and the same sort of types, and the same sort of paper. Perhaps the identical cases of type which were used to print a bad novel, or an indecent jest-book, are used to print the Holy Bible—is the sacred book profaned thereby? Besides the frequent mention of instrumental and vocal music, for the service of God, in the different parts of the old Testament, we have the distinct statements of St. John in the Apocalypse, or Revelations. xiv. 1. &c. *And I beheld, and lo a lamb stood upon Mount Sion, and with him, an hundred and forty four thousand having his name, and the name of his father written upon their foreheads. And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder: and the voice which I heard, was as the voice of harpers harping on their harps, and they sung as it were a new canticle before the throne, &c.* xv. 2. *And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image and the number of his name, standing on the sea of glass, having the harps of God; and singing the canticle of Moses the servant of God, and the canticle of the Lamb, &c.* (Ep. of St. James, v. 13.) *Is any man cheerful in mind? let him sing.* We may therefore well conceive the sublime British poet fully justified in attributing to Angels, adoration by music.

The offerings were at first indiscriminately made of whatever the people thought proper to give, either for the sacrifice, or for the support of the clergy; but the Apostolic canons 4 and 5, regulate that only corn, grapes, oil for lights, and incense should be offered at the altar; all other offerings were to be taken to the bishop's house, to be divided by him and the priests, with the deacons and other minor clergy; and the first Council of Orleans held in 511, at the time of king Clovis, in its 14th canon regulates the proportion in which the division was to be made in Gaul. The second Council of Mascon, held in the year 585, at the time of king Gortran, and of Pope Pelagius II, ordered offerings to be made in the Gallic churches by every individual who attended. The 4th Council of Carthage, held in the year 398, forbade the offerings of those who were at open enmity, of those who oppressed the

How often from the steep
Of echoing hill or thicket have we heard
Celestial voices to the midnight air,
Sole, or responsive to each others notes,
Singing their great Creator? Oft his bands
While they keep watch, or nightly rounding walk,
With heavenly touch of instrumental sounds
In full harmonic number join'd, their songs
Divide the night and lift our thoughts to heaven.

Paradise Lost, Book 4.

The following extract from Mr. Kett's essay on Music shall close this note.

"As the notes used to express any sensations may be equally in unison with those of a similar nature, Music requires the aid of language, to characterize any individual passion. If correspondent words are the associates of sound, they become by this alliance specific indications of the manners and passions; and the pleasure conveyed to the ear, is attended by the more refined gratification of the understanding. Mysterious as the mode of operation by sound may be, it is clear that nature has connected certain emotions with them, and their effect is sufficiently ascertained, and deeply felt; for they are the keys which unlock all the passions of the soul. Sounds variously modified, and judiciously combined with words, can melt with pity, sink in sorrow, transport with joy, rouse to courage, and elevate with devotion. They have a peculiar effect in cherishing the tender passions, and calling up the long forgotten images of the past, with all their attendant train of associated ideas. While the ear is delighted with the strains of harmony, the fancy is buried in the contemplation of the most attracting images, and the whole soul is exalted to the bright regions of joy and happiness."

poor, and of several others to be received—canons 93 and 94. The deacon and subdeacon generally received the offerings; during which time the choir performed the offertory, but the custom of receiving these contributions has long since gradually ceased. Where there is no choir the celebrant reads it in a loud voice.

After the offertory, at a solemn Mass, or indeed during its performance, the deacon and subdeacon go up to the altar, both at the epistle side; should the chalice not be on the altar, but placed on the credence-table, below, the subdeacon carries it up. If a bishop celebrates in pontificals, he remains in his seat or throne during the mass of the catechumens, and he now takes off his gloves and washes his hands to prepare for the sacrifice, and goes to the altar to offer it. Should he be attended by an assistant priest in a cope, that priest does what would otherwise be done by the deacon during this offering, and the canon, and the deacon performs whatever else may be necessary. This explanation shall be given on the supposition of no assistant priest being in attendance—and in plain masses the celebrant does every thing himself.

The deacon being on the right hand of the celebrant, uncovers the chalice, which has on its mouth a linen cloth called a purificatory, for wiping the chalice and patten; the patten is a small plate on which the bread for consecration is placed, this is laid on the chalice. If the deacon have not spread the corporal upon the altar during the creed, he now takes it from the burse or case in which it is kept, and spreads it on the altar. The corporal is a linen cloth neatly folded, except when spread upon the altar during the sacrifice, and the bread which afterwards becomes the body (*corpus*) and the chalice are placed upon it. Taking the patten with the bread on it from the chalice, the deacon gives it to the celebrant, who lifting it up offers it, repeating the prayer. *Accept, &c.* as in the ordinary of the Mass. After which, having made therewith the sign of the cross, he lays it on the altar. Meantime the deacon cleanses the chalice, and having put wine into it, the subdeacon places the water before the celebrant, which he blesses with the sign of the cross, and the prayer, *O God, who in creating, &c.*—The subdeacon then puts a small quantity of water into the chalice, and the deacon having wiped it carefully, gives it to the celebrant, who being assisted by the deacon, also repeating the prayer, offers it, saying, *We offer unto thee, &c.*—then having made the sign of the cross therewith, he lays it on the altar, and the deacon covers it with the pall, which is a piece of linen, sometimes ornamented, but always made so stiff, by the sewing it on pasteboard or otherwise, as to rest steadily on the chalice and preserve its contents from any thing which might defile

them: formerly the corporal was larger and a portion of it was turned over the chalice, but this was found very inconvenient. The celebrant then bowing down, says the prayer, *Accept us, O Lord, &c.*—after which, rising he says, *Come, O Almighty, &c.*—and at the word *bless*, he makes the sign of the cross over the host and chalice—then blesses the incense by the sign of the cross, and the prayer, *May the Lord, &c.*—and perfumes the bread and wine, and the altar, repeating the prayers which follow. After which he washes his hands, saying the prayer, *I will wash, &c.*—and then returns to the middle of the altar, where bowing down he repeats his request of sacrifice, saying, *Receive, O holy Trinity, &c.*—then kissing the altar, he turns round, and expanding his hands, says, *Orate Fratres, &c.*—during this and the secret prayer, and the preface, until just before the *Sanctus*, the deacon and subdeacon stand in their proper places behind the celebrant, but go up to the altar, the deacon on the right and the subdeacon on the left, to join in the words *Holy, Holy, Holy, &c.*—after which the subdeacon having made his reverence to the altar, descends to his former place, and the deacon comes to the left hand side, to assist in turning the leaves of the book, during the canon which immediately follows.

In some places, an ancient custom is retained by the subdeacon of having a large veil placed on his shoulders when he is about to take the chalice from the credence to the altar; and then after the offertory, folding the patten in the end of this veil, and so holding it in his place, until the celebrant wants the patten after the Lord's prayer.

Another ancient custom of some places is, that when the deacon has incensed the celebrant. after the offertory, he proceeds to incense the clergy, according to their rank, and is himself then incensed by the incense bearer, who afterwards, bowing to the several portions of the congregation, pays them the like respect.

Should the Bishop be present, in his place, and the celebrant be a priest, the water and incense are taken to the Bishop to be blessed, and he is incensed before the celebrant by the deacon.

In the sacrifice we are now to look for three distinct oblations, all united in the same act of religion. The oblation of the bread and wine for the purpose of their substance being destroyed, and their appearances covering the body and blood of Jesus Christ. The oblation of the body and blood of Jesus Christ under the appearances of bread and wine, and the oblation of himself and of the faithful in union with Jesus Christ, by the celebrant. The three are performed by the one continued act of the sacrifice of the mass; and it is only by keeping the distinction clearly in view

we shall be enabled fully to comprehend the meaning of the prayers.

The bread which is offered is unleavened; such was the kind which the Saviour used at the institution, for it took place at the time of the unleavened bread; (Mark xiv. 12.) and some water is mingled with wine in the chalice, because as the council of Trent says, it has been received as an uninterrupted apostolical custom, and believed to be founded upon the authority of Christ himself, who is stated to have done so at the institution; and this assertion is supported by the entire host of ancient witnesses. (Can. xxxii.) The council of Constantinople, called that of Trulla, from the hall in which it was held, in the year 692, quotes the following passage, from the Liturgy of St. James the Apostle, and first Bishop of Jerusalem: "In like manner, taking the chalice after he had supped, and *mixing water with wine*, and blessing," &c. St. Clement, a cotemporary of the apostles, states in chap. 17. book 8. of the Apostolic Constitution, that our Lord mixed water with the wine—as does St. Iræneus, the Bishop of Lyons, in lib. 4, chap. 57. St. Cyprian, Bishop of Carthage, in the year 250, writes, in lib. 2, Ep. 3, that the custom of mixing water with wine in the chalice, is a tradition from our Lord. The quantity of water is very small; and St Cyprian also gives us the mystic reason for this, in Ep. 63, *ad Cæcilium*, "We see the people signified in the water, but the wine exhibits the blood of Christ. When, therefore, water is mixed with wine in the chalice, Christ is united to his people," &c.; from this the prayer is perfectly intelligible.

As in the bread many grains are brought into one substance, and in the chalice many grapes are brought into one substance, so in the church of Christ, many individuals are brought into the unity of faith, and connected together by the bonds of charity, and though thousands should assemble together, in the same edifice, or the great offering be made in millions of places throughout the christian world, still the offering is but one, the prayers are for all; our great father is intreated to look upon us as *one fold, under one shepherd*. (John x. 16.) They who are present at this oblation, should therefore be filled with the spirit of charity, and banish from them *enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, and such like*; for, *they who do such things, shall not obtain the kingdom of God*. (Gal. v. 20.)

In the prayer at offering the host, which, as yet is but bread, the church has in view the chief sacrifice which is to be made under the appearance of bread, and therefore seeks, even now.

the effects of the redemption by Christ, will be the victim, ultimately produced, and principally offered, and through whose merits only forgiveness of sins, and life everlasting, are attainable. But in the oblation of the chalice, the expressions are more confined yet, though the words are such as would be fully true, without any further reference; it is clear that *our salvation, and that of the whole world*, can be obtained only through the blood of the Redeemer.

When the priest bows down, saying the next prayer, *Accept us, &c.*; in the name of the people, he offers them up as a sacrifice, praying that they may be received; he bows to denote the *humility* which should fill every heart; and he expresses it in his prayer; for, *a troubled spirit is a sacrifice to God, and a contrite and humble heart, he will not despise.* (Psalm l. 17.) Such an oblation is always *pleasing to the Lord*; therefore they who assist at Mass, should endeavour to be truly bowed down in humility, and to avoid being *puffed up, ambitious, liable to anger, thinking evil, or rejoicing in iniquity*; (1 Cor. xiii. 4. &c.) for if they be criminal in those respects, *though they should know all mysteries, and have all knowledge and faith, so as to remove mountains, and distribute all their goods to feed the poor, and deliver their bodies to be burned, it profiteth nothing.* (1 Cor. xiii. 2 & 3.) The correction of the heart, is the great object of religion; and the sacrifice of ourselves, which the Lord requires, is the abandonment of those bad dispositions, which are so interwoven with our nature, that the Saviour found it necessary to inform us, that, *if any man will come after him, he must deny himself, and take up his cross and follow* (Matt. xvi. 24.) that Christ who offered himself as a sacrifice for mankind.

The next prayer is made to the Holy Ghost, in a special manner, for the third divine person of the blessed Trinity is generally designated as the *Sanctifier*; for reasons with which every christian must be acquainted. He is specially invoked here, as his intervention is, in the order of Providence, requisite to produce the effect sought for; and when he is invoked to *bless this sacrifice*, the celebrant makes the sign of the cross over the oblation, to show his faith, in every good gift and divine being obtained through the merits of our divine Saviour, who was crucified for us. Short and simple as this prayer is, the mind is overwhelmed and lost in the contemplation of its consequences. First it exhibits to us the bread and wine to be consumed, as an holocaust.* For in sacrifices of holocaust, or whole burnt offerings, the victim

† See Opuscules de Bossuet, T. i. p. 130.

was entirely consumed by fire, to the honour of the Deity: so here the substance of the bread and wine is destroyed, not by material, but mystic fire, by him who on the day of Pentecost descended in the form of tongues of fire upon the Apostles. This sacred fire consumes the substance but preserves the appearances, in order to be the veils which conceal from mortal eyes the divine victim who, in the beginning, offered himself as the substitute for those ancient observances. *For it was impossible that with the blood of oxen and goats, sins should be taken away. Wherefore, when he cometh into the world, he saith: Sacrifice and oblation thou wouldest not: but a body thou hast fitted to me. Holocausts and for sin did not please thee. Then, said I, behold, I come: In the head of the book it is written of me, that I should do thy will.* (Hebrews x. 4. &c.) By the sword of the word and the *fire of the spirit, this mystic oblation takes place; but the destruction of this first substance is not the great sacrifice of the Mass; for the bread and wine are destroyed only to make room for the great victim to be principally offered; and the production of which, whether for the original sacrifice on Calvary, or its repetition on our altars, has always been attributed to this sacred Spirit.

Thus in the Gospel of St. Luke, we read, *The Holy Ghost shall come upon thee, and the power of the most high shall overshadow thee. And therefore also the Holy one which shall be born of thee, shall be called the Son of God.* And in the Apostles creed. *And in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost.* (c. i. 35.) And in the Liturgy of St. Basil, which is that principally in use in the East a prayer is used *that the bread may become the real body, and the wine the real blood of Jesus Christ, by the Holy Ghost who changes this bread and this wine.* And St. Isidore of Pelusium, a disciple of St. John Chrysostom, who also compiled a Liturgy in very general use in the East, says *That the Holy Ghost is truly God, and after other reasons adds, and because at the mystic table, it is he who makes common bread the real body in which the Son of God made himself incarnate;* (Lib. 1. Ep. 10. 9,) and he afterwards says the same of the wine changed into the blood. (Ep. 2. 13.) The same is found in almost every ancient Liturgy, as testified by St. Cyril, Bishop of Jerusalem, who lived in the middle of the preceding century, and after having given his testimony in these few words. "Thus that which the Holy Ghost touches is changed, and sanctified. In the ancient Gothic Missal

* See the secret prayer for Easter Friday, in Whitsunweek

which was used in many parts of Africa and other parts of the Western Church, the following prayer is found." (Cat. Myst. v.) "O Lord make the Holy Ghost thy co-eternal co-operator descend upon this sacrifice, to the end that the fruits of the earth which we present unto thee may be changed into thy body, and what this chalice contains into thy blood." (Miss. Got. xii.)

Wherefore we may now clearly perceive the great object of this assembly of Christians from the days of the Apostles to the present, to be, for the praise of the Lord; for the instructions to be derived from the lessons of the old law, and of the new, as delivered by those persons whose commission therefore is derived from Jesus Christ through the Apostles. For the profession of their belief in the doctrines of the Church; for the oblation of themselves, that dying to the world, they may live with Christ, and for the offering of bread and wine to be changed by the power of the Holy Ghost, and the institution of the Redeemer, and the Ministry of the Clergyman into the body and blood of Jesus Christ, that they may thus (1 Cor. xi. 26,) make a commemoration of him showing forth the death of the Lord until his second coming, and receiving by the oblation of this victim, the application of the fruits of redemption to their souls. Whilst in addition to this, they who prove and try themselves, may *by eating Christ, also live by him.* (John vi. 58.) In the contemplation of such a scene the soul breaks from her prison, and flies, not over an imaginary land of vision, but traversing the regions of the East, collects the facts of ages, and brings into one point, the sacrifice of Abel, and that of Melchisedec, its application by the royal Psalmist, that lamb of Egypt, the institution of the Eucharistic oblation, and the sufferings of Calvary, exhibiting thus to the intellect the best subjects for reflection and to the affections, the most powerful excitements to piety and devotion.

At such a moment as this the soul is prepared for prayer, and the incense which is its emblem is finally introduced, as well to spread its perfumes round the holy place as to waft its odour to the heavens. It is blessed under the intercession of the Archangel Michael standing at the right hand side of the Altar of incense, and of all the elect, &c. (Sacram. S. Greg. Miss. du Tillet and de Sees.) Some ancient Missals have it Gabriel, instead of Michael, and this would appear to be more critically correct, for clearly the prayer appears to be an allusion to the first chapter of St. Luke where, verse 11, the Angel appears on the right hand side of the altar of incense, and verse 19, he states that he is Gabriel. Others state that it alludes to the 8th chapter of the Apocalypse, verse 3, &c. *And another Angel came and stood*

before the altar, having a golden censer; and there was given, to him much incense, that he should offer of the prayers of all the saints upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the Saints, ascended up before God from the hand of the Angel. They state this angel to be Michael, the prince of the heavenly host, and state the prayer to be addressed to God, by the intercession of his Archangel and the heavenly host to cause our prayers to be equally acceptable to the Most High, and our incense to ascend with equal favour in his presence as that mentioned in the Apocalypse.

The celebrant washes the extremities of his fingers at the Epistle side, repeating the portion of the xxvi. Psalm, which commences at the 6th verse, *I will wash, &c.* The custom is very ancient; it is done for a double object, natural and mystic. The first, because the hands having now been used in the offering and incensing might have contracted some slight soil should be cleansed, particularly the extremities of those fingers which are to touch the holy Sacrament; the second, to show that the person offering this holy Sacrifice, should be free from even the smallest stain of sin or spiritual filth. St. Denis the Areopagite in his work on the Eccles. Hier chapter 10, mentions this washing of the fingers in the following words: "The Pontiff accompanied by the venerable order of Priests, washing his hands; for he that is washed (as the Scriptures testify) needs no other washing than that of his extremities, or tops of the fingers, by which indeed the greatest cleanliness is produced," &c. And again, "It is right that they who approached to this most pure sacrifice, should be cleansed from even the least distractions of the soul." This is a fine allusion to that act of humility and instruction of the Saviour, on the night when he established the Eucharistic institution, as read in the 13th chapter of the Gospel according to St. John. "*He that is washed needeth not but to wash his feet, but is clean wholly.*" St. Cyril of Jerusalem in the 5th chapter of his mystic catechism, says, "You have seen that a Deacon washes the hands of the celebrant and of the other Priests about the altar. Think you it was to cleanse the body? By no means, for when we enter the church, we are not in such a state as to need washing for cleanliness. But this washing of the hands teaches us that we should be clean from all sin, for the hands signify our acts; to wash the hands then is nothing more than to purify our works." And the Apostolic constitutions remark, Lib. 8. chapter 11, "That the water which is in this place given to the Priests to wash their hands, is a sign of the purity which becomes souls consecrated to God." Both celebrant and attendants should there-

fore on this occasion be penetrated with the most heartfelt sorrow for sins, and sincerely intreat pardon for their offences, and beg that the Lord may wash away their iniquities, not only from their hands but from their feet and their heads, (John xiii. 9,) and should any persons addicted to gross crimes be present, they should seriously enter into themselves and reflect, that if they live according to the works of the flesh, they cannot enter the kingdom of God. These works are manifest, fornication, uncleanness, immodesty, luxury, drunkenness, revellings, and such like. (Galat. v.) If then *they have yielded their members to serve uncleanness and iniquity, unto iniquity; let them now yield their members to serve justice unto sanctification.* (Rom. vi. 19.) Let them wash away their crimes with the tears of contrition, and the blood of that lamb, who is about to be offered. Unless they attend with such dispositions, at the holy Sacrifice, they but make a mockery of Christ, and God is not mocked with impunity.

This ablution was performed at the Epistle side—which, as before remarked, was, in a regularly built church, the south side, and therefore next to the sacristy, where the necessities of the altar were kept—the psalm was concluded by the doxology, “Glory be to the father,” &c.—except in Masses for the dead, when the usual conclusion of the psalms on that occasion, was substituted. “Eternal rest grant unto them, O Lord. And let perpetual light shine unto them. Amen.” And in times of most solemn penance, it was omitted, as being an expression of joyful praise.

The celebrant then comes to the middle part of the altar, and bowing down, says the next prayer, *Receive, O Holy Trinity, &c.* This prayer in its present form, is probably a cause of difficulty to some persons who do not examine with sufficient care, nor reflect upon what they too hastily condemn. They object that by this prayer, the church professes to offer the sacrifice equally to the blessed trinity and to the saints. This is not the fact, nor is such the meaning of the prayer. It consists of three distinct parts. The first requesting the oblation to be received in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ. This is distinct, and the plain meaning of the request is evidently conformable to the institution, *Do this for a commemoration of me.* (Luke xxii. v 19.) The second part, requesting the oblation to be received *in honour* of the blessed Virgin, and other saints—that it may be available *to their honour* and to our salvation. This latter clause, “our salvation,” creates no difficulty. The question is now what is meant by offering the

sacrifice in honour of the saints? First, then, the word *honour* in the first part of the prayer, is clearly not an exact, though it be a literal translation of the original prayer—for it should be rather translated *on the festival* of the blessed Virgin, &c. Le Brun remarks * that the words found in the oldest copies are *in honore*, and not *in honorem*, and states also, that the words *ad honorem*, found immediately after strengthens the proof of this reading being correct, for the persons who framed the prayer would otherwise have fallen into a glaring and inexplicable tautology. *In honore* evidently ought to be translated *on the festival* or *at the time we honour*. Thus it would appear as well from the critical examination, as from various facts which that author adduces, that this is the true meaning of this first phrase. But *ad honorem*, that it may be available to their honour, i. e. the saints, is distinct, we must then see its meaning.

St. Augustine writes, “So that although we raise altars to the memory of the martyrs, we do not build any to them. For which of our prelates at any time celebrating at the altar in any of the places of the saints, has said, ‘We offer unto thee, Peter, or Paul, or Cyprian?’ But that which is offered, is offered to God who has crowned the martyrs, at those places where is celebrated their memory whom he has crowned.” (Lib. 20, contra Faust. c. 21.) And again, in another place, “Nor do we give to those martyrs, temples, priests and sacrifices: because, not they, but their God is our God.” (Lib. 8. *de civ.* c. 27.) Thus no sacrifice was offered to the saints, though places were consecrated to their memory, where their virtues were honoured, and altars raised at which this honour was paid. Not by sacrifice to them, but by sacrifice to God; to their God and ours, to him who enabled them by his grace to triumph over sin, and to obtain glory—the honour we pay to them redounds to him, who in them has crowned his own graces; and when we pray this sacrifice may be received by the Godhead, it is to the holy Trinity it is offered, not to saints; it is offered in commemoration of Christ, on the festival of the saints, perhaps in places consecrated to God in their memory, and we pray it may be available to their honour, we do not offer it to them that they may receive it—this would be idolatry. But it is offered to God to their honour; and so far from this being derogatory to the honour of Christ, or against his institutions, it is calculated to promote his honour, and in conformity with his institutions; for when we honour the saints, we only pay to God the homage of our praise for their perfections, we praise his work in

* Explic. lit. hist. and dog. part iii. art. ix

them, and their glory redounds to Him who created them and sanctified them: and surely it was to procure their honour, and glory, and salvation, that he sacrificed himself on Calvary, and we only repeat the offering for the purpose of commemorating and fulfilling his institutions. Nay, he distinctly declares, *For them do I sanctify myself, that they also may be sanctified in truth,* and its consequence honoured in our glory. (John xvii. 19.)

Thus the sacrifice is offered to the Trinity, but not to the saints, and though they are honoured, that respect redounds to the greater glory of the Lord.

The third part of the prayer is a request that those saints whose memory we celebrate on earth may intercede for us in heaven. Here, then, we distinctly point out how far they can assist us "by intercession," and we show that intercession to be again subordinate to that of the Redeemer, and only available through his merits, for the prayer concludes by the words which clearly prove those merits to be the foundation on which we rest all our hope by those words, "Through the same Christ, our Lord, Amen."

But why, it is said, need we ask to have our sacrifice received, if that sacrifice be Christ, who must necessarily be acceptable? Because we are not necessarily acceptable, and the object is to apply to us the benefit of this offering, by granting to us those dispositions which will qualify us to profit by that which in itself is excellent.

This prayer was originally said, only on the festivals of saints, and special mention then was made of that saint whose festival was celebrated, but during the latter 700 or 800 years the special name had been omitted, and the general form used as now. Many of the ancient Missals style it the prayer of St. Ambrose, we however, have no better evidence to attribute its formation to him.

The celebrant then having kissed the altar through respect, turns round to request the faithful to pray with him, saying *Orate fratres, &c.* "Brethren pray," &c.—the answer to which is given in the name of the people by the attendant praying *Suscipiat, &c.* "May the Lord receive," &c. The celebrant pronounces only the first words in an audible voice; and repeats the remainder in a perfectly under tone, to teach the faithful that silent or internal prayer, together with meditation on the divine mysteries, is what best befits the solemn occasion which now presents itself; and this invitation is given to rouse them from any distractions which might have occupied their thoughts, as well as to excite them to greater attention to the solemn mysteries: and

in order to cut off all occasion of distraction from the celebrant, no person is allowed to come so near as to be under his observation, except when it is necessary to attend him. Nor does he turn round towards the people from this moment until after the conclusion of the Sacrifice; but as Moses held his hands lifted and apart in prayer upon the mountain, in order that Israel might overcome Amalec. (Exod. xvii.) He now holds them in the same manner whilst the faithful endeavour to overcome that enemy who impedes their progress to the true land of our inheritance: nor does he change them from this position except when any special act is to be done, which requires their use and on a few other occasions which shall be noticed.

The mode of invitation to prayer at this place, and its answer have varied very considerably, but the substance has always been the same. In many of the Ancient Missals, the words which the priest says now in a loud voice, viz. *Orate fratres*, is all that was marked, whilst others entered more fully into the explanation of the object of the prayer. In the Liturgy of St. Chrysostom, the celebrant and Deacon mutually said: "May the Holy Ghost descend upon you," and in the Liturgy of St. James, the celebrant continued his prayer at the altar, and just before the preface the assistants prayed as in the Liturgy of St. Chrysostom. In others the celebrant gave the invitation, and the people prayed without giving a special answer; but the present order has been generally established in the Latin Church during 800 or 900 years.

The prayer exhibits the progress of charity and the communion of the faithful: after seeking the praise and glory of the Lord, we then desire our own benefit, and then that of the whole church; showing that we must first love God above all things, even above ourselves, then loving ourselves, and our brethren as ourselves for the love of God.

The celebrant then reads the prayer or prayers called the secret or secrets, the number of which corresponds to the number of Collects. This prayer has been differently called, sometimes *Super oblata* "over the oblations." This needs no explanation, for now the oblations were on the altar. This is found in the Sacramentary of St. Gregory, and in that of Pope St. Gelasius. They are more generally called *Secreta* or *Secrets*. Some authors say that this name was given because they were said in a low voice; however, we have seen all the prayers since the offertory, and find that with the exception of the preface, and the Lord's Prayer, all the other prayers to the end of the Canon are said in a low voice. The compiler of this essay is therefore more inclined to

the opinion of the great Bishop of Meaux* that this prayer was called *Secreta*, because it was said over the part of the offerings of the people, which was to be consecrated after the *Secretio* or separation had been made. This explanation appears the more natural as being at the same time founded upon a fact and having the very same meaning as *super oblata* the other title of the prayer.

During the repetition of the secret prayers the celebrant is supposed to have so thoroughly imbibed the spirit of devotion, that he no longer can contain it within, and he therefore concludes them by repeating or singing the latter words *per omnia Secula Seculorum*, "World without end" aloud; the choir answers "Amen." The next salutation is that of *Domine vobiscum* which has been already explained. Then *Sursum Corda*, "Lift up your hearts" to which he is answered *Habemus ad Dominum* "We have lifted them up to the Lord." Then the celebrant says or sings, *Gratias agamus Domino Deo nostro*, "Let us give thanks to the Lord our God." And is answered, *Dignum et iustum est*, "It is meet and just," after which he says or sings the preface, which is so called, because it immediately precedes the canon of the Mass.

Formerly, in some churches, immediately after the *Orate fratres* the Sanctuary was enclosed in curtains, and the celebrant was not seen, hence it was useless for him to turn towards the faithful in saluting them during the Canon, or immediately preceding it: but even where there were no curtains, as at present we have none, the solemn occupation of the celebrant prevents his turning round. The most ancient liturgies contain this invitation to lift up our hearts to the Lord, and it is so general through all the first writers and early documents, as to be evidently of Apostolic introduction. It is found in the constitutions by Clement Lib. 8. c. 17. St. Cyprian. fer. 6. de orat. Dom. Cyril of Jerusalem. Cat. Myst. 5. divers places in St. John Chrysostom and St. Augustine, &c. The invitation to give thanks to the Lord our God is equally ancient, and the preface is found in every Liturgy which has been discovered.

The Greeks have only one preface, but the Latins have had a vast number, almost every principal festival of the great mysteries or of any distinguished Saint, having a proper preface: but about the year 1050, they were reduced to ten, and all the others abolished. Those retained, are the same that were enumerated as fully sanctioned by the church, about the year 580, by Pope

* Bossuet Explicat De la Messe, parag. ii.

Pelagius II, in his answer to the Bishops of Germany and France. They are the common preface, and those of Christmas, Epiphany, Lent, Easter, Ascension, Pentecost, the Trinity, the Apostles, and the Cross. Pope Urban, II, in the year 1095, approved of that of the blessed Virgin in the Councils of Plaisance and Clermont. Though the decree be not found in the Acts of the Councils, it is quoted by Gratian 50 years after. Those form at present the body of prefaces of the Roman Missal.

Nothing can be more appropriate than for man who aspires to a heavenly country, to lift up his heart and seek for it. His thoughts and his desires should be in heaven, for where his treasure is, there also should his heart be; he desires to join with the angels in glory, then should he also join with them here below in praising their great Creator. And nothing can surely be more just, nor more necessary than that we who have received all things from his bounty, and who have so often experienced his mercy, should give him thanks therefor; but at no moment should our gratitude be more strong, nor our feelings more lively, than when we contemplate the Son of God slain for our transgressions, and now expect him upon the altar to be under the sacramental veils, at once our victim, and our sustenance.

Our praises are given to God, through our Lord Jesus Christ; and in giving them, we behold him, surrounded as it were by the whole heavenly court, from the most humble angel, to the most ardent seraph, who rapt in the fire of love, burns in extacy and blazes in glory near the throne. *And they rest not day and night, saying HOLY, HOLY, HOLY, and giving glory and honour and benediction to him that sitteth on the throne,* (Apoc. iv. 8.) In the fervour of the moment, the celebrant invites his flock to join with them in the sacred canticle, and the choir and people unite in their jubilee of exultation.

In saying those words, *Holy, &c.* the celebrant joins his hands, and bows down his head, in humble adoration, whilst he repeats to the "Lord God of Sabaoth, the heavens and the earth are full of his glory: Hosanna in the highest; *blessed* is he who cometh in the name of the Lord;" and he makes the sign of the cross, to exhibit the source of blessing to fallen man, and repeats "Hosanna in the highest."

This hymn is found in all the most ancient Liturgies.* St. Gregory of Nyssa, in his address to the Catechumens, urging them to accelerate their preparation for baptism, "Why do you not hasten to receive baptism, that you may be able to sing with

* See Le Brun, part iv. parag. 4.

the faithful the canticle of the Seraphim?" And St. John Chrysostom asks the faithful how they can sing indecent songs with those mouths which have chaunted Holy, Holy, Holy to the Lord. It was formerly omitted on fast days, and in masses for the dead, but the second council of Vaison, in 529, at which St. Cesarius was present, ordered it to be said at all masses, "even in Lent and for the dead." This custom soon became general.

The hymn is found in the first place in the sixth chapter of the prophet Isaias, where we read the very words, as sung by the seraphim, Holy, Holy, Holy, Lord God of Sabaoth, or of armies, or hosts; the heavens and the earth are full of his glory. For the reason which has been previously given, the church retains the original Hebrew word *Sabaoth*, instead of taking its translation. St. Ambrose says, the triple chaunt is in honour of the Trinity;* and this great Lord is called the God of armies, or of hosts; for he is that Ancient of days described by Daniel, from before whom a fiery stream issued, and *thousands of thousands ministered unto him, and ten thousand times hundreds of thousands stood before him.* (vii. 9, &c.) Tertullian says, that the church causes us to repeat it here below,† that we may be associated with those, in whose company we hope to rest for eternity.

But now coming more directly to the specific object of the sacrifice, the church contemplates him who reconciled us to his Father, and beholding his near approach, she puts into our mouths the Hosannas to him who comes in the name of the Lord. The son of David, not now entering Jerusalem to be mangled upon the cross, but preparing to descend upon our altar to immolate himself as the victim of his own love and our salvation. Hosanna is not only an ejaculation of praise, but also a prayer for mercy. It was the cry of the Jews at the feast of Tabernacles, and of the multitudes, who strewed their garments in his way, and accompanied Jesus into Jerusalem, bearing branches in their hands, and crying out, *Hosanna to the Son of David, blessed is he who comes in the name of the Lord; Hosanna in the highest.* (Matt. xxi. 9.)

The various other editions to the preface on the occasion of special feasts, or observances, are sufficiently explanatory in themselves, such as the shedding of that ray of divine light upon us by the birth of the Saviour, which is alluded to in the preface, proper for Christmas. His appearing manifest in our flesh, in that for Epiphany. The object of the fast in Lent; the effect of his crucifixion in the preface of the cross; his sacrifice, by which

* Lib. xxx. c. 18. de spir. sanc. † De orat. iii.

he is our Pasch, and his resurrection at Easter; his conversation with his apostles and ascension; the descent of the Holy Ghost at whitsuntide, and the effects of this descent; the favour conferred on the blessed Virgin Mary, and the power of the apostles, together with the unity of the church, and the source of spiritual jurisdiction. All those are separately and specially brought in review before our minds through the year, on various occasions, by the special or proper prefaces.

The assistant rings the bell at the sanctus, to rouse the attention of the congregation, and to excite them to join in the hymn.

The next part is the Canon. This has its name from being a part which has always been an unchanging rule, by which the celebrant was to be directed; and which was not subject to the discretion of the priest or bishop, even in those early days when much was left to their prudence. The meaning of the word *canon*, is "a rule." It consists of that part of the Liturgy which commences with the words *Te igitur clemensissime pater, &c.*; "we therefore, humbly pray," &c. down to the words *per omnia Sæcula Sæculorum, Amen.* "For ever and ever, Amen," just before the Lord's prayer. But latterly the Canon is considered to comprise the Lord's prayer, and to extend to the prayers at taking the Chalice and the ablutions inclusive.

This is one of the most ancient parts of the liturgy; we find it in very nearly the same words as are now in the Roman Missal, in the ancient *Ordo Romanus*, which quotes it as of the oldest date. It is on all hands agreed that the last person who amended and reduced it to its present form, was Pope St. Gregory the great, in the year 595. Kemnitz and most others who have written against the Catholic doctrine on this point, say that in the year 590 it assumed its present form. In his 63d epistle, St. Gregory states that before his time, but he does not state exactly when, it had been compiled by an eminent Scholastic; that is, by a person of considerable information. Pope Vigilius in the year 545, mentions it as the "text of canonical prayer." Pope Leo I, in the year 445, added the following words, *Sanctum Sacrificium et immaculatam hostiam*, "a holy sacrifice and unspotted victim," just after the words *tibi obtulit Sacerdos tuus Melchisedech*, "thy high priest Melchisedech offered to thee," at the conclusion of the second paragraph, after the words of consecration: and Pope Innocent I. calls the Canon, by excellence "The prayer," in the year 408, in his Epistle to Decentius, where he speaks of the custom of repeating the names, or making the memento, "before the Priest makes the prayer." St. Augustin about the year 420, calls it by the same name, where he says in his 149th Epistle,

that "nearly the entire Church concludes all its petition with the Lord's prayer." St. Ambrose, who was the teacher of St. Augustine, in his 4th book on the Sacraments, has the two prayers which immediately precede the consecration, and the two which immediately follow it, almost letter for letter as they are now found in the Canon, and he quotes them taken from the Ancient rites. In the 4th chapter of this 4th book, he distinctly mentions the substance of the first prayer of our Canon, as does Optatus of Milevi, in his second book against Parmenian, and St. Augustine in his 84th tract on St. John, mentions those prayers thereof, in which the Saints are named and invoked, and prayers offered for the dead. St. Cyprian in the year 250, calls it the prayer which follows the preface. St. Cyril of Jerusalem, St. Basil, and Pope Vigilius testify that those customs and prayers were handed down from the Apostles; and this testimony was not contradicted, but was supported by their cotemporaries and immediate successors. It was also called *Actio, Mysterium, &c.* by many of the most ancient writers. St. Pelagius writes both phrases. *In actione Sacri Mysterii* is the name by which he calls it* "in the performance of the holy mystery." The second council of Carthage in the year 390, calls it *Ordo agendi*, "the order of doing"—that is, of producing the Sacraments or offering the Sacrifice—doing an act. They who are at all conversant with the history of the early ages of the Church, will not be astonished at not finding earlier written documents upon the subject, for they are well aware of the custom which prevailed during the first three centuries and a half, of not committing the forms of the Sacraments or the prayers of the mysteries to writing, they were taught to the Clergy, and not written; hence we could have no earlier documents. It must be then quite plain that no better evidence could be expected of the antiquity of our Canon.

But in addition to these we may add some considerations which have very great weight. First, it is usual in the dyptics of the churches to insert the names of the saints, to be repeated in the canon; now in this canon there is not the name of any but of a martyr of a very early date—therefore all the dyptics which have been introduced, must have been of a corresponding period, and not later than the third century. Secondly, we have the most accurate statements of all the changes that have been made in the canon by any of the Pontiffs, and they are very few; we have also the various additions to that part of the office, which was left more to discretion than the canon, hence we conclude that if

* St. Pelag in Ep. Agobard ad Ludov imp.

the canon was not of apostolic origin, we would have had some account of its author; or if any serious change had been made, we would have learned it equally well as we did that made by Pope Leo, and that other by Pope Gregory, when in his revision thereof he added the words *Diesque nostros in tua pace disponas*. "And dispose our days in thy peace," as at the end of the prayer said by the celebrant with his hands spread over the offering—and again in the enumeration of the apostles, the order is very different from any other which we find; and can be best accounted for, as also can the introduction of their names and of those of saints who lived nearly two centuries after the apostles, in a work attributed to the apostolic age, by the account of what the dyptics were—as shall be given.

We shall now examine the prayers of the canon, and find that as the council of Trent declares,* it contains nothing but what is calculated to lift the soul to God, and that it consists of the compositions of our Lord himself, of the apostles, and the most holy and earliest Pontiffs.

The celebrant begins by lifting his hands and eyes to heaven, in imitation of our divine Lord, when invoking his eternal Father, then he respectfully kisses the altar, and at the words "these gifts, these presents, these holy and unspotted sacrifices," he thrice makes the sign of the cross over the offering to consecrate it to God through the merits of Christ, and then continues the prayer with his hands lifted and extended, until that part where he invokes the Lord for his living friends, "Be mindful, O Lord"—here he closes his hands, and rests for a short time in mental prayer for them, and also to give the congregation an opportunity of enumerating their friends in their prayers. After which he extends his hands and continues, to the end of that prayer, "Through the same Christ, our Lord—Amen."

The object of this prayer is evident; it is to obtain from the eternal Father, the author of all good, through the merits of his beloved Son, the blessings which we ask for. The first of those is, that he "would vouchsafe to accept" the offering which we make; it is as yet but bread and wine, but we offer it for the purpose of its being made the body and blood of Jesus Christ—for which end the blessing of the eternal Father is necessary thereon; hence he is prayed "to bless these gifts." We call that which is given by a superior to an inferior, a gift, and as we have received those from God, who is our superior, we make the acknowledgment of his bounty even in our making the offering

but what an inferior presents with a request that it may be received well, expresses what we do in giving "these presents" to our superior, with a request that he may accept them as our "sacrifice" which is already "holy," as having been consecrated to him, and "unspotted," for it is the purest which we can bestow, and we anticipate that under those mystic veils will soon be placed the "unspotted" lamb figured by him who in Egypt was chosen without blemish.

The object of our oblation is in the first place for the Holy Catholic Church—because we are brethren throughout the whole world, *having but one Lord, one faith, one baptism, one God and Father of all*, to whom Christ our Lord, *ascending on high, led captivity captive, and gave gifts to men*. (Ephes. iv. 5, &c.) We then request of the Lord "to grant peace" to the church by saving it from the persecution of enemies, "to preserve it" in that peace by taking away enmity, ill will and malice, "to unite it" by removing the spirit of schism which too often exhibits itself, and "to govern the church throughout the world," by preserving the spirit of unity in the bond of peace.

And as we are but *one fold under one shepherd*, (John x. 16.) the next petition is for him who as the vicerent of Christ, is our visible head here below, we therefore pray specially for our holy father the Pope—according to the injunction of St. Paul to the Hebrews, *Remember your prelates who have spoken the word of God to you*, (xiii. 7.) and the Bishop of Rome being the centre of Catholic communion, we should necessarily first offer up our prayers for him after asking for the unity of the Catholic Church; such were the sentiments of St. Irenæus,* when he mentions the necessity of every other church agreeing with that of Rome, and as St. Cyprian says,† he presides as the Vicar of Jesus Christ, as the successor of Peter, upon whom only the church was founded, to show its essential unity.

In the year 449 Dioschorus, patriarch of Alexandria, struck the name of Pope Leo from the dyptics of his church, and it was looked upon as an enormous crime. Nicephorus mentions in his xvi L. 17 c. Acacius, the Bishop of Constantinople *dared* to efface from the dyptics the name of Pope Felix II. in 480. The Emperor Constantine, Pogonat mentions in a letter which is found in the acts of the Council of Constantinople, in the year 680 and is addressed to the Pope Agatho, that he resisted the patriarch who strove to erase his name from the dyptics: but the great schism under Photius, in 875, completely separated a great num-

* Lib. 3 De Heres.

† Lib. de unit. Eccl.

tion of the east from Catholicity, and thenceforward it is excluded by his adherents; but the Catholics, whether in the east or the west, have retained it.

After the name of him who governs the entire church, the name of him who governs the particular portion is next mentioned, for as the Pope is the centre of unity for the whole church, the Bishop is for the whole diocese, as St. Cyprian says in his 66th epistle, "that is a church, a people united to their priest, and the shepherd adhering to his flock." And nothing can be more natural than that the faithful should pray for their bishops, *because they watch as being to render an account of the souls* (Heb. xiii. 17.) of their flock, therefore the flock should *pray for them*, and in some places where there are Catholic princes, their names are added.

The names of those persons of whom special mention was made in the Mass, were formerly written on papers or parchments folded twice, so that they were called dyptics, from this double fold; hence then were found upon the dyptics, the names of the Pope, of the Bishop, of the King or Emperor, where he was a Catholic, and in another part of the saints of whom commemoration was made, or whose festivals were celebrated; and again, of the dead to be prayed for, as we shall see in their proper places. Thus a name being on the dyptics meant its being written on the scrip of the altar for some one of those purposes.

The prayer continues to advert to the sacrifice being offered not only for those, but also for our other living friends of whom we choose to make special mention; and to allow an opportunity for this, the celebrant rests to make his own memento in the proper place, and to allow the assistants to make theirs, but the prayer first reminds them of the necessity of *faith, without which it is impossible to please God*; (Heb. xi. 6.) and hence the prayer continues "as also for all orthodox believers and professors of the Catholic and apostolic faith"—that faith which is the belief of *all nations*, and which has been derived from the apostles, and is not the offspring of human vanity nor of human ingenuity, but of apostolic tradition, and which was originally received from Christ himself, and is not the little produce of any single nation and its colonies, and the descendants of the colonists, but that body of doctrine spread through every nation by the messengers of Christ, and exhibited in every age by their successors.

After this special application to individuals, the celebrant next reflects upon the numbers that surround him—and says, "and of all here present, whose faith and devotion is known unto thee, for whom we offer, or who offer up to thee this sacrifice of

praise;" because, although the sacrifice is in itself excellent, its application to individuals will be generally beneficial, only in proportion to their faith and devotion, of which the searcher of hearts alone can judge; hence the necessity of our attending with the dispositions which have been before enumerated, and of preserving our devotion unimpaired throughout.

Formerly, as we have seen, the faithful made offerings in kind for the sacrifice, and other offerings towards the support of the clergy; hence that expression, "who offer unto thee," but subsequently upon the custom falling into disuse, an offering was made in money, instead of the original one in kind, with a request that the celebrant would make a special offering of the sacrifice on behalf of the contributor; hence the words "for whom we offer"—but as the faithful join with the celebrant, and as he acts as their minister, and on their behalf, they too may be said "to offer this sacrifice of praise for themselves, their families and friends."

Every Christian has three great objects in view, the preservation of his bodily health, which is the chief temporal blessing he can expect, his spiritual freedom and the eternal salvation, but he recollects the injunction of his Lord. *Be not solicitous saying what shall we eat, or what shall we drink, or wherewith shall we be covered—for all those things the heathens seek after. ***** seek first the kingdom of God and his justice, &c.* (Matt. vi. 31.) Hence his first petition for himself and his friends is, "for the redemption of their souls," Which have been enslaved by sin; and next "for the health" of the body, and casting his eyes forward to those regions of eternity, whither he and his friends must pass from this vale of tears, he adds, "and the salvation they hope for, and for which they now pay their vows," that is, offer up their earnest supplications "to thee, the eternal living and true God."

The first word of the next paragraph is differently understood by writers on the liturgy. "Communicating" or holding communion with, is by many, referred to the Saints, whose names follow, to show that though now separated from us, and in glory as the Church triumphant, we are members of the same body, holding the same faith as they did on earth. Whilst others say, that it only means holding communion with each other, as members of the true church here below, and adduce in support of their opinion other parts of the liturgy, which on some occasions are introduced immediately after the word "Communicating" and altogether disjoining it from the subsequent part of the prayer; as on Easter Sunday where the meaning is evident, "*Being uni-*

and in communion, and celebrating this most sacred day of the resurrection of our Lord Jesus Christ, according to the flesh: *moreover honouring the memory of the ever glorious, &c."*

This portion of the Canon teaches us to honour the memory of the Saints, to seek their intercession, and enumerates some of the principal and earliest of those holy personages. Different Churches had different names in this place, and many of them a longer enumeration. In the first ages of the church, there was placed upon the altar a paper or parchment folded double, whence it was called a Dyptic; it was the register of that church; this had three columns, one in which the names of the Pope, the Bishop, sometimes of the King or Emperor, and of the benefactors of the church, were inscribed, and this was frequently read aloud at the beginning of the Canon. In the second column were the names of the Saints who were principally honoured and invoked in that church, and lastly the names of deceased persons belonging to the church, for the repose of whose souls the prayers of the living were implored. Thus the Dyptics exhibited at once the three states of the faithful, militant, triumphant and suffering, but still united in the communion of Saints. The difference of those registers in different churches will now be no cause of surprise, nor will it exhibit any difference of faith, for though the names may be, and must generally be different, the principles of their introduction must evidently be the same. At a very early period, the names of the Saints whose memory was to be principally honoured, were transferred from the Dyptics to the Canon, and as the enumeration would be almost interminable if all who were honoured and invoked should be named, only a few were inserted, and the general phrase added "and of all thy Saints." Without entering into any proof to support the doctrine, one remark may be allowed, that whatever merits we attribute to them, or whatever aid we expect from them, must all be from that great source of good to us "Christ our Lord." And in the invocation we only follow what has been transmitted to us from the days of the Apostles, by whose immediate disciples their names were placed upon the Registers, and to which were afterwards added the names of those who like them had lived in the practice of virtue, and died in the odour of sanctity. Mention was made of them at the altar, as St. Augustine says, * "At the very table, we commemorate them, not that we should pray for them, but rather, that they might pray for us," and in another place † "It is an injury to pray for a Martyr, to whose prayers we should be con-

* Tract 84 in Joan. † Serm. 17 de verbis Apost.

mended." And thus as a learned expounder of the Canon writes "We honour the head in his members, God in his Saints."

Being thus fortified by the intercession of those Saints, the celebrant now spreads his hands over the offerings: as the high priest of Judea formerly laid his hands upon the goat to load that victim with the sins of the people, and as the priests of the old law always laid their hands upon the heads of those victims which were offered for sin. By laying his hands thus over the oblation, he too identifies himself therewith, and thus make the complete sacrifice of himself, the people, and the bread and wine to the Lord, for the purposes recited in the prayer, where he intreats the Almighty "graciously to accept this oblation of his servitude" in the ministry, "as also of his whole family," that congregation of which he is the head. The special objects now enumerated are first "the disposition of our days in peace." That peace which is the result of a good conscience, that peace which the world cannot give, (John xiv. 27.)—because the world frequently lulls the conscience into a deceitful repose, saying peace, peace, and there is no peace; the second object is to "preserve us from eternal damnation," by keeping us in this life from sin, which alone can produce damnation; and the third object is, to "rank us in the number of the elect;" because in his mercy he can choose us, and select us, and give us extraordinary aid, whereby favouring us in his good will, more than others, to whom he gives a sufficiency of grace to enable them to be saved, if they will correspond therewith; he can pour forth his assistance more abundantly upon us, and thus insure our salvation by his extraordinary mercy. All this we implore "through Christ our Lord," (John xvi. 24.) who exhorts us to ask in his name.

The expression of the three great objects of our offering in this prayer, was added to the Canon by St. Gregory the great, as we read in his life by John the Deacon, L. 2. n. 17. in Walfridus lib. de rebus. Eccl. c. 22. in the sixth lesson of his festival in the Breviary, March 12, and from the venerable Bede, Hist. Eccl. l. 2. c. 1. "And also in the celebration of the Mass, he superadded these phrases full of the greatest perfection, *Diesque Nostros, &c.*" However Amalarius in pifat 2. in lib. de Off. states that the objects were substantially contained in the Canon in the times of St. Ambrose, which was two hundred years earlier.

We now come to the prayer which immediately precedes the consecration, and which we find in every Latin formula that is extant, and which has always been looked upon as having been

altogether derived from the Apostles. And as regards the substance of the prayers, the only difference between the Latin and the Eastern liturgies on this point, is, that the Greeks repeat the prayer which they have correspondent to this, after the form instituted by our Saviour, and the Latins place it immediately before the words of his institution.

We are now arrived at that part which is 'he most solemn, important, and interesting of the entire; every thing hitherto had reference remotely or proximately to the awful moment which approaches. For now the true victim is about to be produced. In a well regulated Cathedral this indeed is a moment of splendid, improving, and edifying exhibition to the well instructed Christian. The joyful hosannas of the organ have died away in deep and solemn notes which seemed to be gradually lost as they ascended to the throne of God, and solemn silence pervades the church; the celebrant stands bareheaded, about to perform the most awful duty in which man could possibly be engaged. His assistants in profound expectation await the performance of that duty; taper-bearers line the sides of the Sanctuary, and with their lighted lamps await the arrival of their Lord. Incense-bearers kneel, ready to envelope the altar in a cloud of perfumes which represents the prayers of the Saints; and at the moment of the consecration when the celebrant elevates the host, and the tinkling of a small bell gives notice of the arrival of the lamb, every knee is bent, every head is bowed, gratulating music bursts upon the ear, and the lights which surround the throne of him who comes to save the world, are seen dimly blazing through the clouds of perfumed smoke, which envelopes this mystic place. Yet even on the most humble altar which religion rears, and at which poverty attends, though stripped of all external pomp and circumstance of show; the same victim is found, the same graces may be obtained, and purer piety may kneel with more sensible devotion, and form a closer alliance with the Saviour of the world, especially if by eating his flesh, and drinking his blood, the union of abode in Christ should take place, *for his flesh is meat indeed, and his blood is drink indeed.* (John vi. 56.)

We have in the gospels a short record of the acts of the Saviour, at the institution. *Jesus took bread, and blessed, and brake; and he gave to his Disciples and said: take ye and eat. this is my body, and taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many, unto remission of sins.* (Matt. xxvi. 26, 27.) Here we find the acts to be taking bread, blessing it, breaking it, giving to his disciples what

he held. accompanied by a declaration that it was his body. This is no place to enter upon an examination of the meaning of the word *brake*, as this is not a controversial disquisition; but it may be observed that many eminent linguists, and deep antiquarians, and learned divines, state the meaning to be *breaking in sacrifice*, because the word has been frequently used in that sense; and this they state to be the key to the explanation of the words in St. Mark xiv. 22. where the whole is described as one act, *blessing broke*; that is by his blessing offered the Sacrifice; and to that of St. Luke xxii. 19. *This is my body which is given for you*, not only given to you, for they say, if it was only a sacrament it would have been then only given to them, but not for them; as there was no other person to whom it could be given for them, because it was given to no other, and the verb is in the present tense, and must refer to some act then in performance; and the distinction of tenses is made by each of the three Evangelists, where speaking of the blood in the subsequent verse, each says, *shall be shed*, that is future, referring to the next day. But if by his blessing he did offer it in Sacrifice, then indeed we can clearly see the acts to be taking bread, by blessing giving it for them, and afterwards giving the Sacrament to them.

Our only object at present is to trace as well as we can the origin, and to find the exact meaning of the prayer which immediately precedes the words of consecration in the Roman Missal. Christ used prayer, *gave thanks*, and he *blessed* the bread which he took, and he then declared what substance was there; and he commanded the Apostles, and through them their successors, to do what he did, *Do this*.

It has been before remarked, and no fact is better established than it is, that in the early ages of the Church, the forms or words for the Sacraments were not committed to writing: thus St. Basil says * “who is it that has left us in writing the words which are used for the consecration of the Eucharist.”—And just after he continues, “we are not content with using only those words which are reported by the Apostle, and the Gospel; but we add to them others before and after, as of great efficacy for the mysteries, and which we have learned only from his unwritten doctrine.” Justin Martyr in his Apology† says, that our ordinary food “is changed into the Eucharist by the word of God and by prayer.” Origen‡ says, that “we eat of this bread sanctified by the word of God and by consecration.” Tertullian§

* li de Spiritu S. c. 27. † Apolog. 2 ad Antonin. ‡ Hom. 15 in Matt. § Tert. adver. Marc. l. 4. c. 40.

says that Christ ' made the bread his body by the words *this is my body.*' St. Ambrose says* " The change of the bread and wine into the body and blood takes place the moment the words of Christ are pronounced : " before the consecration, it is bread, but when the words of Christ are added, it is no longer bread, but the body of Christ." The same writer says† " Blessing is of more efficacy than nature, for the blessing changes nature itself" and the example he adduces is the consecration of the Eucharist by the blessing. St. Augustin says,‡ " But our bread and chalice become mystical to us by consecration ;" and in another place,§ " It is consecrated by the mystic prayer." Thus we find, prayer, blessing and the words of Christ all through used for the consecration.

The prayer which next follows has been looked upon at all times as that which has come down from the Apostles, in the way mentioned by St. Basil. In repeating it, the celebrant thrice makes the sign of the Cross over the offerings, then once over the bread, and once over the wine, and lifting his eyes to Heaven to invoke the power of the eternal God, and in imitation of the Saviour, he again holding the bread in his hands, makes the sign of the Cross over it at the word *blessed*, and pronouncing the words of Consecration bending over the altar, and holding the host in his hands, he kneels to adore his Lord and Saviour then concealed under the appearance of bread, and rising, elevates it to be seen and adored by the people ; and having again made his adoration, he repeats the same ceremony with regard to the Chalice.

In the prayer the celebrant intreats of the Lord " that he would vouchsafe in all respects to bless the oblation" now made, by separating it from common use to be a holy oblation, " to approve" it by ranking it amongst those, which having been sanctified, are looked upon with peculiar favour " to ratify," the same, by so fully confirming his benediction, as that these gifts may never more be taken from the Lord. " To make it rational" as well by enabling us to appear in a rational and becoming manner before our God, according to that of the Apostle. *I beseech you brethren, by the mercy of God, that you present your bodies a living Sacrifice, holy, pleasing unto God your reasonable service,* (Rom. xii. 1.) as by making it the body and blood of Christ, who taking away the sacrifices of irrational animals offered himself with his rational soul, &c. and " acceptable," so that in every respect

* De Sacram. 1. 4. c. 4. † De iis qui init. c. 9. ‡ Lib. 20. Contra Faust. § lib 3 de Sacerd.

it may be faultless, not only on the part of the victim, but on the part of the celebrant and the assistants. The great object of all is thus expressed "that it may be made *for us*, the body and blood of thy most beloved Son Jesus Christ our Lord." There is no doubt but the institution of the Saviour will produce its effect; and the body and blood of Christ will be produced; but the object of the prayer is more, it is to have the benefit of his death applied *to us*, by making it available for us.

The other part which is the consecration, is taken chiefly from the Gospels, in the repetition of which the celebrant lifts his eyes to heaven, and blesses the bread, and the chalice as the Saviour did, and having pronounced the words of consecration pays the tribute of his adoration to the true victim which has now been produced by the operation of the Holy Ghost, in place of the substances of bread and wine which have been destroyed.

We may here well exclaim with St. John Chrysostom, * "O miracle! O the benignity of God, who whilst he is seated with the Father above, is in the same moment of time in the hands of all, and gives himself to those who desire to receive and to embrace him." And again † "Elias left his cloak to his disciple, but the Son of God ascending on high left the flesh behind. Elias was indeed stripped, but Christ at the same time left it to us, and ascended with it in his possession." In another place he says ‡ "At that time the Angels assist with the Priest and the whole order of heavenly powers lifts its shout; and the place near the altar is full of Angels in honour of him who is immolated." He then relates a vision of an old man, who had often been favoured by the Lord with special manifestations, and who stated that, as far as human weakness could bear the sight, he was enabled on one occasion to behold a multitude of the heavenly host, such as appeared to the Shepherds on the night of the nativity, as related by the Evangelists, clad in shining garments, surrounding the altar at the time of the consecration, and with their heads bowed down as soldiers, were accustomed to bow down before their kings and emperors, and in his 21st Homily on the Acts, the same writer has this passage. "What say you? The host is in his hands, the Angels are present, so are the Archangels, the Son of God is there, all attend with the greatest awe."

The mode of paying the tribute of adoration to the Saviour who then was present, was different according to the customs of the

* Hom. 2. ad. pop. Antioc. † Lib. 6 de Sacerdot ‡ Lib. 3 de Trin. c. 4.

ames and of the people. In the liturgy of St. James, the mode was for the deacon to proclaim immediately after the consecration, that it had taken place, and to call upon the congregation for their praise and preparation. The following is the enumeration of epithets used by him, "For those obliterated gifts, sanctified, precious, superheavenly, ineffable, unspotted, glorious, redoubtable, terrific, divine." In the mass of the pre-sanctified, "Now the virtues of the heavens join invisibly in adoration with us, for behold the lord of glory enters," was the expression by which proclamation was made of the bringing in of the Sacrament which had been consecrated on the preceding Sunday; and in the liturgy of St. John Chrysostom, just before communion was the time fixed for it, then approaching—the person said, "I believe, O Lord, that thou art Christ, the son of the living God." "I will not give you a traitor's kiss, as Judas did."

In the latin church, the principal time was at the old elevation that is, just before the Lord's prayer, when the celebrant lifting the host and chalice together, said the words "all honour and glory." The custom was so general, so well known, and so little notion of its being contradicted or called in question in the early days of the church, that we have scarcely any thing written upon the subject. Thus although there are some few persons who do not take off their hats at present in their religious assemblies, yet the custom is so general and so well known, that the necessity of our stating the practice of being uncovered in order to give the testimony to posterity would never strike any person. But if a serious deviation from an old doctrine were attempted, the persons who held that doctrine, would mark their adherence more strongly in order to its confirmation, thus it was only upon the attempt at innovating upon her doctrines that the Catholic Church more particularly marked by some striking exhibition, her adherence to truth and her opposition to innovation. The doctrine of the real presence was not seriously opposed until the time of Berengarius, about 1050; it is true he quoted John Scotus Erigena, and Bertram, about two centuries preceding; but their innovations were so little known, if indeed it were true that they compiled what was attributed to them, that they and their errors were then forgotten.

But centuries before their days, Theodoret* had stated that christians adored the sacred symbols, as being what they were believed to be, this expression, "what they were believed to be," is found in Tertullian, treating of the Eucharist, and in other

early writers upon the same subject, as they did not wish to speak too openly of their doctrines before the Pagans. But St. Cyril of Jerusalem,* informs us, as do many of the other writers before and at the time, what they believed it to be, when he tells the christian of the profound respect he should feel in reaching out the hand *upon which he was to receive his king*, and how he should at the same time *bow down in adoration* before the sacred chalice. St. Ambrose† treating of that passage of the 98th Psalm, *adore the footstool of his feet*, says that it is the earth which as that footstool; from that earth the flesh of Christ originally came, "this" he says "we adore in the mysteries, and it was this which the apostles adored in the Lord Jesus, as we said above." St. Augustine mentions it in his explanation of that verse of the 21st Psalm,‡ *and all the rich ones of the people have eaten and adored*, where he speaks of their coming to the Eucharist and eating that which they have adored; and again in his commentary on the 98th Psalm he explains the passage as St. Ambrose did, but much more fully and amongst other expressions he has the following—"No person eats that flesh unless he have first adored it." In the ancient work on the Ecclesiastical Hierarchy attributed to Denis the Areopagyte we find § a prayer of adoration addressed to Christ in the sacrament, Origen || in an address to the faithful about to communicate, tells them to humble themselves before their Lord as the centurion did. St. John Chrysostom in his 61st homily to the people of Antioch, calls upon them to adore the sacrament, and to receive it. In his liturgy the Rubric states after the consecration, the priest adores, the deacon adores, and then the people adore, the deacon calling upon them to give their attention, the priest then makes the holy elevation. ¶

But this elevation, in the Greek church, was generally made just before the communion, and not, as we have it now, at the instant of consecration. The ceremony, as described by the ancient books and rituals, was very striking. It has been before observed, that at the beginning of the Canon, the sanctuary was closed, and curtains drawn round it; now the curtains were drawn aside, the gates flew open, and the celebrant presented the holy sacrament to the adoration of the faithful, before the communicants approached. In some places they knelt, in others they only bowed the head; and in some places a custom, even to

* Cat. v. Myst. † Lio. 3 de Spir. Sanc. ‡ Ep. 120 ad. Honor. e. 27. § Cap. 3, par. 3. || Hom. 5 in divers ¶ De la Hogue. *fract. de Euch.* p. 147.

this day, prevails, that soldiers only present their arms. St. John Chrysostom, in his 3d Homily to the people of Epnesus, says that they should look upon the opening of the gates of the sanctuary as the opening of the gates of Heaven; and with the eyes of faith to behold present Christ and his angels. And in his 61st, to the people of Antioch, "Behold the table of the King; angels are his attendants. The King is there; if your garments be clean, adore him, and receive the communion." St. Germanus, of Constantinople, in the middle of the 8th century, states, * that the elevation of the adorable body represents the elevation on the cross, and also the resurrection from the dead; and that when with this holy sacrament the sign of the cross is thrice made over the patten, it is in honour of the Trinity.

It was the custom for the deacon then to call out immediately after the elevation † "Holy things for holy persons;" and the people answered, "There is but one holy, one Jesus Christ, who is in the glory of his Father." "This," says Simon of Thessalonica, commenting on it, "is the fulfilment of that prophecy of St. Paul, that every knee shall bend at the name of Jesus, and every tongue confess, that the Lord Jesus is in the glory of the Father."

Amalarius ‡ mentions their remaining on their knees in adoration in the Latin church until the Lord's Prayer; just before which, formerly the only elevation of the host which was made took place. But after the errors of Berengarius, the piety of the faithful introduced stronger evidence of their faith, and the first person who introduced the elevation, as it is now practised in the Latin church, immediately after the consecration, is thought to be Hildebert, Bishop of Mans, and subsequently, about the year 1130, Archbishop of Tours in France. Many religious orders, which existed early in the twelfth century, had the custom then; and that also of ringing the bell at the elevation. Yvo of Chartres, who died in 1115, complimented Maud, queen of England, for the present which she made to the church of our lady of Chartres, of bells to ring at the consecration; but the custom was not yet general, for it was only in 1215 that a general statute was made, by order of Citeaux, to have the bell rung during the consecration; in 1188, Eudes, Bishop of Paris, ordered the host to be elevated at the consecration; and soon after, William, Bishop of Paris, made a statute to ring the bells. The custom was introduced into Germany in 1203, by Guy, the cardinal legate, and about the same period we have a statute of the

* Lib. 1. Rer. Eccl. † Euchol. Græc. p. 81 ‡ Lib. 3. c. 22, and 23

Bishop of Coventry, in England, upon the subject. Thus the custom was caused by the error of Berengarius, in order to evince by more precise external observances, the belief which was always held.

The true victim being now upon the altar, we have no longer bread and wine to contemplate, but the body and blood of Christ under their appearance; and we must keep this in mind in considering the prayers which follow. In the first prayer the celebrant makes the sign of the cross over the victim, when he calls it "a pure host, an holy host, an unspotted host, the holy bread of eternal life, and chalice of everlasting salvation." But it is no longer to bless them, for the Author of every blessing is there. The sign is made to remind us, first, that we have present the victim who immolated himself for us upon the cross; next that every blessing must be derived from that immolation, and then to commemorate his death, and obtain its application to our souls. We here "his servants" at the altar, and "his holy people," who attend with devotion, thus fulfil the injunction of Christ, to do this in commemoration of him; for we commemorate the passion, resurrection, and ascension of our blessed Lord Jesus Christ, and "offer to his most excellent majesty this host, pure, holy, and unspotted, which has been now produced from those gifts and bounties which he has bestowed upon us"

The celebrant proceeds to entreat that the Lord would "vouchsafe to look with a propitious and serene countenance" upon our oblation, which now consists of the body and blood of Christ, and which must of its own nature be acceptable, and needs not our entreaty to gain favour in heaven; and ourselves and our prayers, which are not so perfect, and may therefore be objects of displeasure in his sight, in consequence of our crimes, and the imperfection of our acts, even when we undertake to do the work of the Holy Ghost. In the fear, therefore, which accompanies this doubt, we make the request, and to animate our hope, we call to mind some of our fellow-mortals, whose dispositions did render them objects of celestial favour. We hence are emboldened to ask that he would "accept" us and our offering, "as he was graciously pleased to accept the gifts of his just servant Abel," *who by faith offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just.* (Heb. xi. 4.) "And the sacrifice of our Patriarch Abraham," *who by faith, when he was tried, offered Isaac; and he that received the promises, offered up his only begotten son.* (Heb. xi. 17.) (*To whom it was said, In Isaac shall thy seed be called.*) *Account*

ing that God is able to raise up even from the dead. Where upon also he received him for a parable. "And that which his high priest Melchisedech offered to him a holy sacrifice and unspotted victim."

Here now the Christian beholds himself united in faith and sacrifice with the venerable sages of antiquity, for Abel knew that redemption should be effected in blood, *and without the shedding of blood there is no remission*; (Heb. ix. 22,) therefore he took not of the fruits of the earth, but of the firstlings of his flock, and offered his sacrifice in hope of future atonement, and only through the merits of Christ, the shedding of whose blood was figured therein, was it acceptable. Abraham who had learned mysteries in the land of vision, darted his eye through the shadowy vista of ages. *Rejoicing that he might see the day of the Saviour: he saw it and was glad.* (John viii. 56.) His paternal heart yearned within him, when after the holocaust, he embraced the living Isaac upon the mountain; Isaac, his dearly beloved, who carried upon his back, the wood upon which he was to be immolated, and yet lived after the oblation; and whilst the tear of gratitude and devotion swelled in the eye, or moistened the furrow of his aged cheek, the venerable father of the faithful could scarcely repress his feelings at beholding the figure of Christ immolated and living, sacrificed and not consumed. *Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, king of justice, and king of peace, without father, without mother, without genealogy; having neither beginning of days nor end of life; but likened unto the Son of God continueth a priest forever, greater than Abraham.* (Heb. vii. *passim.*) *Of Melchisedech St. Paul had much to say and hard to be intelligibly uttered, because they to whom he wrote had become weak to hear.* (Heb. v. 4.) This Melchisedech offered sacrifice in bread and wine. Here then we have the atonement by blood, in Abel, the victim immolated and living in Isaac; and under the appearance of bread and wine in Melchisedech, all figures now fulfilled, under our eyes: this is the reason of having those three great patriarchs selected from the host of true adorers, who by faith have offered their oblations, and made their vows in spirit and in truth.

Then bowing down before the altar, in the posture of humility, the celebrant prays that the "Almighty God would command these things to be carried by the hands of his holy angel to his altar on high, in the sight of his divine majesty."

There are two explanations given of this prayer; one by Le

Brun and a number of authors whom he cites, in which it is stated that the angel here mentioned is "the angel of the New Testament," "the messenger of glad tidings," Jesus Christ himself, and that the object of the prayer is by showing the earnestness of our desire we entreat of God in the phrase "command," to cause this angel to present not only his flesh and blood, but also our supplications before our eternal Father, that being now presented by him, they may become acceptable even upon the altar of heaven; for, as St. Augustine says, "The good and the wicked approach the altar which is on earth, but there is a sublime invisible altar whither the unjust man cannot come." (Psal. 25 and 42.)

The other explanation may be found in Bellarmine, Bossuet, &c. They state that we only seek the intercession of the angels, and that our prayers may be carried by them as those of Tobias were by the angel Raphael, to be presented before the Lord. This also appears to be the opinion of Innocent III., in his explanation of the Mass, and some of the old liturgies have the word angels in the plural; so that the meaning would appear to be, that as Bossuet remarks, it was an old and constant tradition of the church, as may be seen in Tertullian, and many of the fathers, that one or more angels presided in the meetings of the faithful; we now having the victim produced, which must be pleasing, beg also that the presiding angel or angels of the assembly, may, at the command of the most powerful God, bear our prayers to that invisible altar on high, to lay them in union with this victim, before the throne of mercy, that we may *find grace in seasonable aid.*

This prayer is especially made for those who are to receive the holy sacrament of the eucharist, as must appear from its conclusion, "That as many as shall partake of the most sacred body and blood of thy Son at this altar, may be filled with every heavenly grace and blessing, through the same Christ our Lord. Amen."

In repeating this part the celebrant kisses the altar, and not to bless, but to show the source of blessing, he makes the sign of the cross, once over the body, and once over the blood; and lastly to become a partaker of the merits of the death upon the cross, on himself.

Then closing his hands as when he prayed for the living, he now prays for the faithful departed, "Who are gone before us with the sign of faith," baptism, "and rest in the sleep of peace;" having received the sacraments of the church, and being in the full enjoyment of her communion, which is her peace—they but rest from their labours, sleeping for a time in the arms

of death, to be roused from their slumber by the archangel's trumpet, to enter, as the church hopes, into the enjoyment of glory.

They who have separated themselves from the church, by rejecting her doctrines, disclaiming her authority, ridiculing her observances, transgressing her precepts, breaking her unity, exciting strife, creating obstacles to the discharge of her ministerial duties, abstaining from her sacraments, sneering at her solicitude for their welfare and conversion, and scandalizing her children by the turpitude of their conduct, frequently desire to be consoled by her in death, and to be ranked amongst those pious children whose pride has been their adherence to the spouse of Christ. But they should reflect that if they have estranged themselves from her through life, it would be only justice that she should treat them as strangers in death. But no! She still extends to them the arms of charity, and if they desire sacraments, and declare their dispositions to be those of repentant though prodigal children, she not only gives them the banquet of reconciliation, and flings over them the robe of grace, but moreover in the hope of serving them even after death, follows them with her prayers into the regions of eternity.

She knows that the unrepenting criminal is lost forever; for him she has no hope—for him prayer, oblation, commemoration, are useless. His doom is irrevocable. She knows that they who die in the perfection of virtue, having been made partakers of the fulness of atonement, are happy in the Lord, they need not our prayer. But contemplating the conduct of the Lord towards repenting sinners, as manifested in various instances in the sacred volumes, she knows that a temporal punishment frequently remains due to the sinner, after the guilt of his crime has been remitted; thus Adam was sentenced to earn his bread in the sweat of his brow; Moses was excluded from the land of promise; David lost his child, and was afflicted in his family. She knows that frequently her children are summoned from life with part of this penalty unpaid, and that they endure a purgation therefore in the other world, until being no longer debtors to justice, they shall be made partakers of mercy, and having paid the last farthing, they shall enter into the joy of the Lord.

She knows the frailty and the imperfection of man, and that we are all transgressors, in many things. She knows the mercy of God to be equal to his justice, and therefore she knows, as she has learned from the apostles, that when taken unawares, with many of our minor transgressions unrepented for, we will not be condemned to eternal torments, but having suffered a temporary

purgation, we shall be admitted by mercy to heaven, after justice shall have been satisfied.

They who are in this state of purgation, are still members of the church, and may therefore be aided by our prayers and sacrifices, and hence from the days of the apostles, commemoration was made for them in the Mass. The memento for the living was made before the consecration, that grace may be obtained by them to assist worthily thereat, but that for the dead was made after the production of the victim, which we offer on their behalf. The names of those to be specially prayed for, were found on the dyptics of the various churches. All the old liturgies mention the custom; especially those of St. Peter, St. James, and St. Mark, as does St. Clement, in his apostolic constitutions. "This tradition" of praying for the departed, "has come to us from our divine chiefs." Dion. lib. Eccles. Hierar. cap. 7, St. John Chrysostom says, * "It is not in vain that it has been regulated by the apostles, that in celebrating the venerable mysteries, mention should be made of the dead; they knew well that it would be highly serviceable to them." Tertullian says, † "we make the oblations for the dead on their anniversary day." St. Cyprian, in his 66th epistle, mentions that a man in his diocese, named Victor having died, leaving a priest named Fostinus the executor of his will, he having a considerable property, prevented Mass being offered for his soul, or the commemoration being made for him at the memento, stating as his justification a statute of a provincial synod in Africa, which forbade any person at his death to impose upon any clergyman such a duty as would draw off his attention from the discharge of his clerical office; and this under the penalty of not having prayers or oblations offered for the repose of his soul. St. Gregory of Nyssa informs us ‡ that he offered the body and blood of Jesus Christ for the soul of his sister. St. Ambrose § offered Mass for the soul of his brother. and for that of the Emperor, Valentinian; he also consoles Faustinus || upon the death of his sister, and exhorts him not to grieve in tears, but to have her soul commended to God, in the oblations, and in his liturgy we have the commemoration, as well as in that of St. John Chrysostom. St. Augustine mentions ¶ the request of his mother, St. Monica, at the time of her death, to be remembered at the holy altar. In fact the documents are to be every where found, in support of the antiquity, universality, and apos-

* Homoly 3 in Ep. ad. Philip. † De corona. Milit. ‡ O-at. in Macria ux. § Deobitu fratris Satyr. || Confes. lib. 9. c. 13. ¶ Ep. ad. Fautin. de obit. sor

elicity of the custom ; whether we examine the records of councils, study the works of the fathers, look into the liturgies of the east or the west, of Egypt or of Thrace.

Formerly the names on the dyptics were read aloud ; now the celebrant and the congregation only mentally recommend the individuals for whom they desire to pray, and then the request continues, " to these, O Lord, and to all that sleep in Christ," that is, who through his merits are to awake to glory, " grant we beseech thee, a place of refreshment," after the labours of their endurance under the infliction of justice, " light" instead of the darkness and uncertainty of even their temporary exclusion from heaven, and especially that light which from the throne of God, shines upon and envelopes the just, " and peace" in the speedy admittance to eternal joy " through the same Christ, our Lord Amen."

Having now paid the tribute of charity to our departed brethren, it is but just that we should come back to a recollection of ourselves, and to recal us to this, the celebrant raises his voice at the *nobis quoque peccatoribus*, " Also, to us sinners," and with the humility of a true penitent, feeling the necessity of an amendment of heart, and sorrow for its aberrations, and imitating the publican, and those converted at the crucifixion, he strikes his breast, and proceeds to intreat " confiding in the multitude of God's mercies, some part and fellowship with" the saints whom he names, and they are selected from all classes of persons, to teach us that salvation is within the reach of all. John the Baptist, the precursor of Christ, the last of the prophets, Stephen, a deacon, the first christian martyr, Matthias, an apostle, Barnabas, one of the disciples, Ignatius, a bishop, Alexander, a pope, Marcellinus, a priest, Peter, an exorcist, Felicitas, and Perpetua, matrons, Agatha, Lucy, Agnes, Cecelia, and Anastatia, virgins. This is the blessed " company into which he beseeches admittance" for him and for his people, " not of their own merit," for they are sinners, " but of God's own gratuitous pardon," and this still besought and expected, " through Christ our Lord," " by whom, O Lord, thou dost always create, sanctify, quicken, bless and give us all these good things. By him, and with him, and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory, for ever and ever. Amen."

This prayer is the concluding part of the canon properly so called, and preceded and accompanied what was called the small elevation, now the second elevation, and at one time indeed the only elevation of the sacrament. The celebrant looking upon the altar, and contemplating Jesus Christ hidden under the sacra-

mental appearances, and reflecting also upon what had been originally placed upon that altar, bread and wine, those gifts which the Lord bestows upon us for our sustenance, is desirous of thanking the giver of every good, for "all these good things," granted for the nourishment of our bodies and the food of our souls. He considers that all things were "created" by the "word of God:" for "*All things were made by him: and without him was made nothing that was made.*" (John i. 3.) "By him" then was our bread and wine "created," by the eternal father: but after this creation, they were placed upon the altar and there "sanctified" by the word of God, and by prayer "quicken" by the change that took place when the body and blood of the living Christ, who having risen from the dead, *dieth now no more*, (Rom. vi. 9.) was placed where they had been, and under their appearance "blessed" by the efficacy of that divine sacrament to communicate grace to our souls, and now "given" to those who prepare to receive the same.

We are then desirous of paying the homage of our praise and thanks to the great author of our benefit, and we give to him "all honour and glory by" that beloved Son who is our great mediator, and who reigns co-equal God "with him;" and being "in him" by his consubstantiality, forms but one nature with him and the other divine person of the blessed Trinity, "in the unity of the Holy Ghost for ever and ever, amen."

At the words "sanctify," "quicken," and "bless," the celebrant makes the sign of the cross over the victim, to signify from what source all these effects are derived: and uncovering the chalice, after having paid his adoration, he signs the cross with the host within the circumference of the chalice, at the words "by him and with him and in him," to signify the perfect union of the body and blood of Christ, though apparently separated: and at the words "Father Almighty," and "Holy Ghost," outside the chalice, to signify the separation of persons, but the unity of their act of blessing through the efficacy of the sacrifice of the cross: and then holding the host and chalice together he elevates them a little, at the words "all honour and glory," to signify that it is through Christ our victim we are able to pay our debt of gratitude and praise. Hence by many this is called the oblation of the victim which had been produced, and the small elevation. In many places it is customary to ring the bell on this occasion. The celebrant having paid his adoration after having covered the chalice rises, and concludes this prayer in a loud voice to notify its close to the congregation; and he then

enters upon the next part, which is the preparation for and receiving the communion.

Optatus of Milevi informs us,* that in his time in the African churches it was usual after the canon and before the preparation for communion, for the bishop or a priest to impose hands for the remission of sins upon those who sought reconciliation, and then turn to the altar to say the Lord's prayer. But this custom, whether it was that of administering the sacrament of penance, or of absolving publicly, before communion, those who had been guilty of public sins, was not general, and even in those places where it prevailed, seems not to have continued long, except on Maundy Thursday, when the public penitents were publicly reconciled. But the Lord's prayer was from the beginning said at this part of the office, as every liturgy shows; and St. Jerom states † that it was our blessed Lord himself who taught his apostles that the faithful should daily at the sacrifice of his body, presume to say *Our Father*. Hence the church shows the foundation on which she rests her authority for bringing her children thus familiarly to address their creator: "Let us pray." "Being instructed by thy saving precepts, and following thy divine directions, we presume to say: Our father," (Matt. vi. 9.) &c.

To enter into an explanation of this divine prayer in this place would for most of the readers of this dissertation be unnecessary, and would be straying from the great object of the compiler, which was merely to explain what could not otherwise be so easily discovered, and in doing which he has already gone far beyond the limits which he originally prescribed for himself: he shall only say with Tertullian, "† That it is a compendium of the whole gospel; and with Pope Innocent III. § "For a variety of reasons this prayer excels all others, from the authority of him who taught it, for it came from the very mouth of the Saviour; from the brevity of its expressions, for it is easily learned, and spoken; from the sufficiency of its petition, for it contains all that is necessary for this world and the next; from the richness of its mysteries, for it contains wonderful hidden treasures."

The celebrant says it in a loud voice or sings it, to impress the meaning and object of the petition upon his hearers, and at the end they answer him by repeating the last petition, "But deliver us from evil."

The deacon goes up to the right hand side of the celebrant, before the conclusion of this prayer, during which he has stood behind;

* Lib. 2, Contra. Parmen. † Lib. 3, Contra. Parmen.

‡ De Orat. § Myst. Miss. iii. 17.

and the sub-deacon now also carries up the Patten, which he gives to the deacon, and then returns to his place below; the deacon having wiped the patten, places it in the right hand of the celebrant, who continues in a low voice the next prayer, after having answered "amen" to the Lord's prayer.

He desires to be delivered from all evils, entering fully into the spirit of the divine prayer which has been just concluded, "past" evils, which are the consequence of the sins we have committed, bad habits, disturbed imaginations, and evil propensities; "present" evils, temporal calamities and temptations under which we labour; and "future" evils, which we trust may be averted by the power of the most high. We are taught to seek farther protection, and to specify more particularly what we most desire; and we implore those blessings through the intercession of the blessed and ever-glorious virgin, "Mary mother of God." This phrase, "Mother of God," shows clearly that either the entire of this prayer must have been formed subsequently to the year 432, or at least this expression added after that year. We find the prayer in many very old liturgies, but in none so far back as the year 500; and not being in the canon, it was not so brought into review and under observation as that portion was until about the year 600. It was only after the condemnation of Nestorius at the council of Ephesus in 431, that the faithful were in the habit of styling the blessed virgin "Mother of God;" but Nestorius having denied her being the "Mother of God," though he acknowledged her to be the mother of Jesus Christ, in consequence of his heresy in asserting the double personality of the Saviour; to evince their adherence to the ancient doctrine, and the condemnation of his error, thenceforth they addressed the blessed Virgin, saying "Holy Mary, *Mother of God*, pray for us," &c. The prayer continues, and through the intercession "of the holy Apostles Peter and Paul, and of Andrew, and of all the Saints." The special mention of those three apostles is almost distinct evidence of this prayer having been originally drawn up in the city of Rome, for we have St. Peter who founded the church in that city, St. Paul who aided him during many years in its administration, and who there suffered martyrdom with St. Peter; and St. Andrew, the brother of Peter, who on that account was specially honoured in that city, so much so, that his festival was kept with almost equal solemnity, and on the festival of St. Andrew, it was marked in one of the most ancient copies of the *Ordo*, that the Pope should commence the office at the church of St. Andrew, and conclude it at that of his brother Peter. However some very old copies of this prayer have

been found with the names of other Saints after that of Andrew.

The great object of the prayer was, "peace, that we may always be free from sin and secure from all disturbance," which are both concomitants of war. The celebrant in repeating this prayer signed himself with the Patten which he held in his hand, and kissed it as the emblem of peace and charity; for upon it that oblation had been made, which exhibited the union and peace of the congregation; and now it was to be placed under the holy sacrament, whence we expect that peace which the world cannot give. The prayer concluded in the usual way: "Through Christ our Lord, who with thee in the unity of the Holy Ghost, liveth and reigneth God, world without end—Amen."

In repeating the last words of this prayer, the celebrant performs a ceremony which has subsisted from the time of the institution by our Saviour. He breaks the sacrament over the chalice; formerly it was over the Patten, but it was about 1100 years ago regulated to break it over the chalice, that any particles separating therefrom might be received into that sacred vessel; and in putting a small particle into the chalice the celebrant as usual concludes the prayer in a loud voice, "for ever and ever—Amen:" and then as he puts the particle into the chalice, he thrice makes the sign of the cross therewith, wishing the congregation—"May the peace of the Lord always be with you:" to which the usual answer was given, "and with thy spirit." Formerly upon this being said the kiss of peace was given through the congregation, in token of unity and charity, by the men to the men, and by the women to the women, who for this purpose sat at different sides of the church. Mention is made of this by Tertullian and other very ancient writers.

The mixing the host with the contents of the chalice, is very ancient, indeed so much so, that we can find no trace of its introduction; but we find it always customary—and on many occasions. First, bishops living at a distance, frequently sent each to the other, in token of communion, a consecrated host, by a priest or deacon, and the person to whom it was sent put it into his chalice, and took it therefrom at the next Mass that he celebrated. Secondly, it was customary in many churches to keep a portion of what had been consecrated at one mass to be consumed in the chalice at the next, to show that the sacrifice, though continued on different days, was the same. Thirdly, what had been reserved for the sick was generally consumed in this manner. Fourthly, it was the custom in many churches where communion was given, under both kinds, to mix them in the chalice, and to give the communion therefrom; and fifthly, there was

from the commencement a powerful mystic reason for the practice. The death of Christ had been shewn by the mystic separation of the body and blood, his reanimation and resurrection were to be shewn by their mystic union, which took place in this manner. "Thus," writes Pope Innocent III. "the chalice represents the monument, whence the deacon, who is the angel of the church removes the pall, as the heavenly messenger removed the stone from the mouth of the sepulchre"—and here Christ having died for our sins, and offered himself for our iniquities, is now re-animated, and gives us that celestial food where the flesh which was dead, now vivified by the spirit, is profitable to those who prove and try themselves.

It was on the day of his resurrection that Christ first addressed his apostles, in those memorable words, "Peace be to you," and celebrating that resurrection, the celebrant prays that this peace may remain always with them, being derived from the blessed trinity through the cross of the Saviour,

He now prepares for communion, and first bowing, he thrice in a penitent manner, strikes his breast, calling upon "the Lamb of God, who takes away the sins of the world, to have mercy on him,"—but on the third occasion to "grant him peace"—that peace which the world cannot give—and then bowing down before the altar, he prays for peace and unity for the whole church.

In masses for the dead, we offer for those in purgatory, and hence instead of saying "have mercy on us"—"grant us peace"—the celebrant says "grant them rest"—"grant them eternal rest;" and the prayer for the peace of the church is omitted, but the celebrant proceeds to read the two other prayers before communion, and then receives the holy sacrament.

In high Masses, after this prayer for peace, the deacon, who during its repetition has been on his knees at the celebrant's right hand, rises, and they both kiss the altar, the celebrant, as it were to receive the spirit of peace from Jesus Christ, the deacon through respect, and after embracing each other the celebrant kisses the deacon, saying, "Peace be with thee." The deacon answers, "and with thy spirit;" and having made his reverence to the altar, gives the peace in like manner to the subdeacon in his place below; and they then come up to assist at the altar, the celebrant continuing his prayers for communion, which are so plain as to need no exposition.

In putting the particle into the chalice the celebrant says "May this mixture and consecration of the body and blood of our Lord Jesus Christ, be to us that receive it, eternal life" The

meaning of the word "consecration" in this place, has always been understood to be the putting of two holy things together; not a blessing or separation for religious purposes—*consecrare, quasi simul sacrare*.

The *Agnus Dei*, &c. "Lamb of God, &c." was ordered to be sung at the Mass, by Pope Sergius I. who came to the chair in 687. But the custom of saying it must have prevailed in many places previously to this, because we find very clear allusions thereto in works and liturgies of a much earlier date. St. John Chrysostom who lived 300 years before Sergius has this passage. "It is not in vain that we make commemoration for the dead at the sacred mysteries, or that we approach *the divine Lamb* who is there, and who takes away the sins of the world, to beseech his mercy for them." And the first general council of Nice in the year 325, calls upon us "by faith to conceive and to know that on that holy table is placed that *Lamb of God who takes away the sins of the world*, and who is immolated in an unbloody manner by the Priests." In the Mass of St. Severus, Patriarch of Alexandria, the words prescribed for the priest when he breaks the Sacrament, are, "Thou art the Lamb of God who takest away or blottest out the sins of the world." In fact, the number of figures was so great, and the expressions upon which its introduction must have been founded, are so strong, that it is next to impossible that the prayer should not have been one of the first formed in the Church, and it appears in one of the ancient liturgies of St. Peter.

It was probably a lamb that Abel sacrificed; it was a male lamb that Abraham substituted for Isaac; it was a lamb that was sacrificed in Egypt, and it was instead of the Paschal lamb that the Eucharist was established; a lamb was the morning and evening sacrifice of the Jews; and these were all figures of that Lamb, for whose arrival Isaias prayed. *Send forth, O Lord, the Lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion*, (Isaias xvi. 1.) and of whom John the Baptist said *Behold the Lamb of God—Behold him who taketh away the sins of the world*, (John i. 29.) and frequent mention is made of the Lamb in the Apocalypse.

The prayer for peace is found in some very old copies of the Sacramentaries, &c. The prayers for communion were various, and in a great measure left to the discretion of the celebrant, but those two now inserted, and ordered, are two of the most ancient forms that are known. After those prayers the celebrant pays again the tribute of his adoration, and rising, takes the host and says, "I will take the heavenly bread, and call upon the name

of the Lord," then striking his breast, he says thrice "Lord, I am not worthy that thou shouldst enter under my roof, say but the word, and my soul shall be healed." This is a most ancient custom which is mentioned by Turtullian, by Origen, and many other early writers, and is founded upon the expressions of the centurion in the Gospel.

The celebrant then communicates himself saying the appropriate prayers which are found in the order, and afterwards has wine poured into the chalice, with which he thoroughly clears it of any particles of the sacrament which might remain therein, and afterwards has wine and water poured upon those fingers with which he has touched the Sacrament, and after cleansing them perfectly, he drinks this ablution also from the Chalice, which is then wiped, and dried.

If communion were to be given, it was usually done after the celebrant had communicated himself, and then the choir sung some Psalms, as it is recorded in the Gospel that after they had sung an hymn when the Apostles were first fed with this divine banquet, they went out, and such was the custom of the Jews after partaking of the Pascal lamb, they sang the 113th Psalm, *When Israel went out from Egypt*. The Psalm usually performed on this occasion in the early days of Christianity, was the 33d. *I will bless the Lord at all times*, the 9th verse. *O, taste and see that the Lord is sweet*, &c. was sometimes chosen as the Antiphon. Other Psalms were sometimes taken, and then only part of a Psalm, and at present but one or two verses, which is called the communion, though at present the communion is frequently given after Mass, and not at this time.

The book was removed to the side where it originally was, as being its usual place; or for the mystic reason, to show that the Jewish Church would in the latter days come over to Christ, after the fulness of the Gentiles should have been received. (Rom. xi. 19.) The celebrant reads the communion at the book, and then going to the middle of the altar, gives the people the usual salutation, and then at the book invites them to join in prayer. *O emus*. "Let us pray," and reads or sings the Post-communion, which prayer corresponds with the collect, and secret, and is generally a thanksgiving for communion, and has its name from having been read *after* the communion. Besides the Post-communion, there is sometimes read at the same place, a prayer headed *Super populum* "over the people," and before which a notice was given by the Deacon *Humiliate capita vestra Deo*, "Bow down your heads to God." Upon which they bowed towards the East, and the prayer was then said; this was only

on days of penance or humiliation, particularly when no person but the celebrant communicated, and when therefore they who did not receive the holy communion could not so well join in the Post-communion. The celebrant again saluted the people, and except on days of penance or in Masses for the Dead, the Deacon turned round and gave notice of departure by saying or singing *Ite Missa est*, "Go, the Mass is over." In Easter week he added two alleluias, and the choir answered *Deo Gratias*, "Thanks be to God." The people, however, did not generally depart before they received the blessing, previously to giving which, the celebrant bowing down before the altar repeated the prayer. *Placeat* "Let the performance of my homage, &c." After which he gave his blessing, praying that the "Almighty God, Father, Son, and Holy Ghost, may bless them." On days of penance, instead of *Ite Missa est*, the Deacon turns to the altar, not to the people, and says or sings *Benedicamus Domino*, "Let us bless the Lord" as an invitation to them to continue in prayer; and in Masses for the Dead *Requiescant in pace*, "May they rest in peace." In those latter Masses, no blessing is given, because the principal object of the Mass is the relief of the faithful departed, and not so much the advantages of the assistants, for whose benefit this last blessing was introduced, in the very earliest of ages in the Greek Church, and subsequently in the Latin Church.

The celebrant then repeats the Gospel of St. John which contains the most sublime testimony of the Divinity and Incarnation of our blessed Lord, and at the passage, *And the word was made flesh and dwelt amongst us*, he and the congregation bend their knees to honour the divine mystery. This has been introduced at the request of pious persons who have in various places at different times besought it, and is in general practice now upwards of 800 or 900 years. In place of this Gospel sometimes another is said. This occurs when a festival is celebrated on a Sunday, or on a day in Lent, or Quarter-tense, which has a proper gospel of its own, and which gospel is then read instead of that of St. John.

In some places it is usual for the celebrant after reciting the last Gospel to repeat together with the assistants the 129th Psalm. *From the depths, &c.* for the faithful departed.

In the foregoing explanation, the origin and meaning of the various ceremonies and observances, and vestments and prayers of the liturgy of the Mass are laid before the reader in such a manner as it is hoped exhibits the action to be a pious, and rational and edifying observance, derived from the earliest anti-

quity, and founded upon divine authority. When therefore the Christian attends thereat, he should endeavour to go back in spirit to Jerusalem and Calvary, and contemplating the institutions of Christ, and his sufferings, so to conduct himself as to obtain abundant benedictions, which must always be derived from the merits of that victim who offers himself in this sacrifice on our behalf.

The compiler has laboured under many disadvantages, from the situation in which he has been placed, occupied in visiting his Diocese, and without books to which he might refer, during a considerable portion of the time in which this dissertation has been hastily thrown together. It has not been compiled at one time but with many interruptions. For its literary faults he must be excused. He is under the impression that its doctrine is perfectly correct, but if in any thing he have deviated from the form of sound words held by the holy Roman Catholic and Apostolic Church, he is anxious immediately to correct it

INTRODUCTION,

CONTAINING A SUMMARY OF THE RUBRICS

I. The Mass consists of several portions, some of which are always the same, and some of which vary on several occasions.

II. That part which does not vary is called "the Ordinary of the Mass," and may be found in its proper place, after the office of holy Saturday, that is the Saturday next before Easter Sunday.

III. That part which varies, consists of the Introit, Collects, Epistle with its accompaniments, Gospel, Offertory, Secrets, Preface, Communion and Post Communion, and they may be found in their proper place as described below.

1. The prefaces are all found together between that part of the Ordinary of the Mass which immediately precedes the Secrets, and the Canon, and each preface has its proper title, by which it may be easily known.

IV. The church celebrates her offices either according to the time of the year, or for the festival of some Saint, or for some particular occasion.

V. The year begins with the first Sunday of Advent, after Advent is the festival of Christmas, on the eighth day after which is the Circumcision, next is the Epiphany, after which the Sundays are numbered, first, second, &c. to Septuagesima Sunday; then the Sundays of Sexagesima, and Quinquagesima, the Wednesday next after which is Ash Wednesday the first day in Lent, in which there are proper masses for every day; the fifth Sunday of Lent is called Passion Sunday, the next Palm Sunday, the week of which is called the greater week; this is followed by Easter Sunday and the Easter week; the next Sunday is called Low Sunday, which is the first after Easter. Between Easter and the Ascension are five Sundays, which after Low Sunday are numbered the second, third, &c. after Easter. Monday, Tuesday and Wednesday after the fifth of these are called Rogation days. Thursday is the feast of the Ascension; ten days after which is Pentecost or Whit Sunday, with its week; the next Sunday is Trinity Sunday, which is of course the first after Pentecost; the Thursday following, which is the festival of the most holy Eucharist, commonly called *Corpus Christi*. From this the Sundays are numbered, second, third, &c. after Pentecost to Advent, which commences the next year.

VI. The festivals of the saints begin with the vigil or eve of St. Andrew the apostle, which is the 29th of November, and proceed regularly through the days of the month, until the round of the entire year is made, unto the 28th of the same month.

VII. The offices for particular occasions are celebrated, for the dedication of a church, for choosing a pope, on the anniversary of the bishops' consecration, for the dead, &c.

VIII. On every day in the year, except Good Friday, mass can be celebrated.

IX. The particular portions of the liturgy are to be found by knowing what office is celebrated on that particular day.

X. Sometimes the festival of a saint occurs on the same day when some office according to the time of the year should be celebrated.

XI. To regulate this, the offices of the time and of the festivals have been classified.

XII. The classes are doubles of the 1st and of the 2d class. greater doubles, plain doubles, semi-doubles, and simples; and their precedence when they concur, is regulated by the class to which each belongs.

XIII. The Mass is generally celebrated of that which holds the highest rank.

XIV. The Missal is regulated according to the order of paragraphs, V. VI. and VII. II. and III.

The variable parts of the Masses according to the time of the year, from Advent to Easter are found placed first; then the ordinary of the Mass, with the prefaces, as marked in clause 1.; then the variable parts of the Mass, from Easter to Advent. After this the variable parts of the Mass on the several festivals of the saints, which have proper variable parts, in their order from the vigil of St. Andrew, uninterruptedly throughout the year, with the exception of those days from the 25th of December to the 1st of January, which variable parts for festivals are found in their proper places between Christmas and Epiphany, in the part of the Mass of the time; then the proper Masses for particular occasions, are placed after the common of saints.

XV. The variable parts of the Mass for the festivals of the saints, are either proper or common.

XVI. The proper for saints, is that variable part which has been specially compiled, and appointed for the particular Masses, on the festivals of those individuals, and is said only on their special festivals, and is always found under the day of the month when that feast is celebrated.

XVII. The common of saints, is that variable part which is said on the different festivals of various saints of the same description, or class.

XVIII. The saints whose festivals are celebrated, are divided into classes, according to their various situations, or works or sufferings. Apostles, martyrs, confessors who were bishops, confessors who were not bishops, virgins, holy women, &c.

XIX. After the proper Masses of the saints, and before the Masses for particular occasions are placed the variable parts of Masses for the common of saints, under the following several heads for their proper classes, viz: 1. For the vigil of an apostle. 2. Of a martyr bishop, another of the same. 3. Of a martyr not bishop, another of the same. 4. Of martyrs within the Paschal time. 5. Of many martyrs in the Paschal time. 6. Of many martyrs without the Paschal time, two others of the same. 7. Of a confessor bishop, another of the same. 8. Of doctors. 9. Of a confessor not bishop, another of the same. 10. Of abbots. 11. Of virgins martyrs, another of the same. 12. Of many virgins martyrs. 13. Of a virgin only, another of the same. 14. Of holy women, not virgins but martyrs. 15. Of a holy woman, neither martyr nor virgin.

XX. After the Masses for particular occasions, are several Collects, Secrets and Post-communions, for special purposes, which will be known by looking to their titles.

2. When the office is known, if it be of the time, look for it in its proper place, according to the time of the year as in paragraph V. and you will find its variable parts,—these, together with the Ordinary of the Mass, will give you the entire liturgy of the Mass of the day.

3. If the Mass be of a saint, look for the day of the month in its place, according to paragraph VI.; if there be a proper Mass, you will find there its variable parts; if there be not a proper Mass, you will find a reference to the Mass in the Common of Saints, as in paragraph XIX. where those variable parts will be had.—Look for that common Mass, and by combining its variable parts with the ordinary, the liturgy will be found.

4. Sometimes part of the variable portion is taken from the proper, as in the day of the month, and from the common as described in paragraph XIX. then the three parts must be combined by reading all that is found in the proper under the day of the month, and the remainder of the variable part from the common Mass, and combining them with the ordinary of the Mass.

5. Sometimes a Commemoration is made; that is the Collect, Secret and Post-communion of one festival, of a lesser denomination, are said after those of the Mass of the day,—they are to be found as you would look for the variable part of the Mass of the festival to which they belong, under the day of the month if they be proper, or, if not, in the common Mass to which that place refers. If the Commemoration be of a Sunday, or any other day, the Mass of which is found in that part regulated according to the time, the Collect, Secret or Post-communion, will be found in the proper place according to time.

6. When a final Mass is to be celebrated, which happens on a day which has no proper Mass assigned therefor, either by the day or the month or by the proper of time, the Mass of the preceding Sunday is said, without the *Gloria in excelsis* or the Creed.

XXI. The moveable feasts are all those comprehended in the enumeration of paragraph V. with the exception of Christmas, the Circumcision and Epiphany. They are called moveable, because they are not on fixed days of the month, but move from day to day, as does the festival of Easter, on which they depend, and which is regulated by the phases of the moon; being celebrated on the first Sunday which follows the fourteenth day after the first new moon immediately after the vernal equinox.

7. A Table of those moveable feasts, for a number of years is given to assist the person using this Missal.

XXII. There are six Sundays marked after Epiphany before Septuagesima Sunday, sometimes, Easter happening very early, only three or four of those Sundays intervene,—the others are then omitted, and the office of Septuagesima taken up on its proper day.

XXIII. There are twenty-four Sundays marked between Pentecost and Advent; when Easter is early, Pentecost is early of course, and a greater number of Sundays than twenty-four intervene before Advent. The office is regulated by taking up the Masses, &c. of the Sundays omitted after Epiphany that year, after the 23d Sunday following Pentecost, and celebrating them in their succession, leaving however the Mass of the 24th Sunday after Pentecost to be invariably celebrated on the Sunday next before the first Sunday of Advent.

XXIV. The first Sunday of Advent is always that which is nearest to the feast of St. Andrew the apostle, viz. that which happens on or between the 27th of November and the 3d of December,—which is the reason for commencing the festivals of the saints, with the Vigil of St. Andrew, that as the Missal begins with the first Sunday of Advent, which commences the ecclesiastical year, both its parts, *of the Time* and *of the Saints*, might correspond.

8. But in the Calendar the enumeration of festivals begins with the 1st of January, for the convenience of the reader.

THE ROMAN CALENDAR.

THE Calendar is a Table containing the Feasts which are kept during the year. They are of two sorts : some are affixed to certain days, and are called *immoveable* ; others have no fixed days, and are called *moveable*. The *immoveable feasts* have been carefully distinguished in the Calendar. Those which are of obligation, are printed in large capitals ; those of peculiar devotion in smaller ones ; the others in ordinary types. Those which are not found in the Roman office are in italic letters.

Most of the *moveable feasts* depend upon the feast of Easter, which is regulated by the full moon of the vernal equinox. A compendious table of these feasts is here affixed. The first Council of Nice, held in the year 325, decreed that the feast of Easter should be celebrated on the Sunday following the full moon, which falls either on the 21st of March, (which was looked upon, at that time, as the day of the equinox,) or on the days following, till the 18th of April. Hence, if the full moon fall on the 21st of March, and this be a Saturday, the next day will be Easter Sunday. But if it fall on the 20th, this moon will not be considered the paschal moon : the next full moon only, which will be on the 18th of April, can be reckoned such. Should this 18th of April be a Sunday, Easter would be the Sunday following, or the 25th of April. Easter, then, can be no later than the 25th of April, nor earlier than the 22d of March.

The *Dominical letters* are used to indicate the Sundays throughout the year. They are seven in number, corresponding to the seven days of the week, and are changed annually. In leap-year, two are set down. The first indicates the Sundays till the 25th of February—the other during the remaining part of the year.

The *Golden Number* is contained in a cycle of 19 years. In this cycle the new moons return, in a regular succession, to the same days in which they were in the preceding cycle. Hence, the different numbers of the Epact, which is used to designate the new moon, and to determine the feast of Easter, always correspond with the same golden numbers in every cycle.

The *Indiction* is a revolution of fifteen years, from 1 to 15, which being completed, the cycle again returns to 1, and each year of this cycle dates its commencement from January, in the Pontifical Bulls ; and, since the Indiction is of frequent use in diplomatic transactions and public records, a table of the years of the Indiction, corresponding to each current year, has been inserted in the Table of Moveable Feasts.

ABBREVIATIONS USED IN THE ROMAN CALENDAR.

A.—Apostle.	Dea.—Deacon.	Pr.—Priest.
AA.—Apostles.	Du.—A Double.	Q.—Queen.
Ab.—Abbott.	H.—Hermit.	S.—Saint.
B.—Bishop.	K.—King.	SS.—Saints.
C.—Confessor.	M.—Martyr.	SDu.—A Semi-
Comp.—Companions.	MM.—Martyrs.	double.
Com.—Commemoration.	Oct.—Octave.	V.—Virgin.
D.—Doctor.	P.—Pope.	W.—Widow.

TABLE OF THE MOVABLE FEASTS.

Year of our Lord.	Domi- nical Letter.	Golden Num- ber.	The Epaot.	Septuagesima Sunday	Ash Wednesday.	Easter Sunday.
1870	b	9	xxviii	Feb. 13	Mar. 2	April 17
1871	A	10	ix	Feb. 5	Feb. 22	April 9
1872	g f	11	xx	Jan. 28	Feb. 14	Mar. 31
1873	e	12	i	Feb. 9	Feb. 26	April 13
1874	d	13	xii	Feb. 1	Feb. 18	April 5
1875	c	14	xxiii	Jan. 24	Feb. 10	Mar. 28
1876	b A	15	iv	Feb. 13	Mar. 1	April 16
1877	g	16	xv	Jan. 28	Feb. 14	April 1
1878	f	17	xxvi	Feb. 17	Mar. 6	April 21
1879	e	18	vii	Feb. 9	Feb. 26	April 13
1880	d e	19	xviii	Jan. 25	Feb. 11	Mar. 28
1881	b	1	o	Feb. 13	Mar. 2	April 17
1882	A	2	xi	Feb. 5	Feb. 22	April 9
1883	g	3	xxii	Jan. 21	Feb. 7	Mar. 25
1884	f e	4	iii	Feb. 10	Feb. 27	April 13
1885	d	5	xiv	Feb. 1	Feb. 18	April 5
1886	c	6	xxv	Feb. 21	Mar. 10	April 25
1887	b	7	vi	Feb. 6	Feb. 23	April 10
1888	A g	8	xvii	Jan. 29	Feb. 15	April 1
1889	f	9	xxviii	Feb. 17	Mar. 6	April 21
1890	e	10	ix	Feb. 2	Feb. 19	April 6
1891	d	11	xx	Jan. 25	Feb. 11	Mar. 29
1892	c b	12	i	Feb. 14	Mar. 2	April 17
1893	A	13	xii	Jan. 29	Feb. 15	April 2
1894	g	14	xxiii	Jan. 21	Feb. 7	Mar. 25
1895	f	15	iv	Feb. 10	Feb. 27	April 14
1896	e d	16	xv	Feb. 2	Feb. 19	April 5
1897	o	17	xxvi	Feb. 14	Mar. 3	April 18
1898	b	18	vii	Feb. 6	Feb. 23	April 10

TABLE OF THE MOVABLE FEASTS.

Year of our Lord.	Ascension- Day.	Whit- Sunday.	Corpus Christi.	Indic- tion.	Sun- days after Feast.	First Sunday of Advent.
1851	May 29	June 8	June 19	9	24	Nov. 30
1852	May 20	May 30	June 10	10	25	Nov. 28
1853	May 5	May 15	May 26	11	27	Nov. 27
1854	May 25	June 4	June 15	12	25	Dec. 3
1855	May 17	May 27	June 7	13	26	Dec. 2
1856	May 1	May 11	May 22	14	28	Nov. 30
1857	May 21	May 31	June 11	15	25	Nov. 29
1858	May 13	May 23	June 3	1	26	Nov. 28
1859	June 2	June 12	June 23	2	23	Nov. 27
1860	May 17	May 27	June 7	3	26	Dec. 2
1861	May 9	May 19	May 30	4	27	Dec. 1
1862	May 29	June 8	June 19	5	24	Nov. 30
1863	May 14	May 24	June 4	6	26	Nov. 29
1864	May 5	May 15	May 26	7	27	Nov. 27
1865	May 25	June 4	June 15	8	25	Dec. 3
1866	May 10	May 20	May 31	9	27	Dec. 2
1867	May 30	June 9	June 20	10	24	Dec. 1
1868	May 21	May 31	June 11	11	25	Nov. 29
1869	May 6	May 16	May 27	12	27	Nov. 28
1870	May 26	June 5	May 16	13	25	Nov. 27
1871	May 18	May 28	June 8	14	26	Dec. 3
1872	May 9	May 19	May 30	15	27	Dec. 1
1873	May 22	June 1	June 12	1	25	Nov. 30
1874	May 14	May 24	June 4	2	26	Nov. 29
1875	May 6	May 16	May 27	3	27	Nov. 28
1876	May 25	June 4	June 15	4	25	Dec. 3
1877	May 10	May 20	May 31	5	27	Dec. 2
1878	May 30	June 9	June 20	6	24	Dec. 1
1879	May 22	June 1	June 12	7	25	Nov. 30
1880	May 6	May 16	May 27	8	27	Nov. 28

JANUARY,—HAS XXXI DAYS.

So called, because it was dedicated to the God, Janus.

Zodiacal Sign—Aquarius, The Waterbearer.

1	A	†	CIRCUMCISION OF OUR LORD, <i>Du.</i>
2	b	†	S. Fulgentius, B. C.—Oct. S. Stephen & Comm. Oct. S. John, A. & SS. Innocents, <i>Du.</i>
3	c	†	S. Genevieve, V.—Oct. S. John, <i>Du.</i> & Comm. SS. Innocents.
4	d	†	S. Titus, B. of Crete.—Oct. SS. Innocents, <i>Du.</i>
5	e	†	S. Telesphorus, P. M.—Vigil of Epiphany, <i>SDu.</i>
6	f	†	EPIPHANY OF OUR LORD, <i>Du.</i>
7	g		S. Lucian, Pr. M.—Of the Oct. of Epiphany, <i>SDu.</i>
8	A		S. Severius, B. of Naples,—Of the Oct. of Epiphany, <i>SDu.</i>
9	b		SS. Julian & Basil, MM.—Of the Oct. of Epiphany, <i>SDu.</i>
10	c		S. William, C.—Of the Oct. of Epiphany, <i>SDu.</i>
11	d		S. Hyginus, P. M.—Of the Oct. of Epiphany, <i>SDu.</i>
12	e		S. Tatiana, M.—Of the Oct. of Epiphany, <i>SDu.</i>
13	f		S. Veronica, V.—Oct. of Epiphany, <i>Du.</i>
14	g		S. Hilary, B. C., <i>SDu.</i> —Comm. of S. Felix, Pr. M.
15	A		S. Paul, 1st. H. C., <i>Du.</i> —Comm. of S. Maurus, Ab.
16	b		S. Marcellus, P. M., <i>SDu.</i>
17	c		S. Anthony, Ab., <i>Du.</i>
18	d		Chair of S. Peter at Rome, <i>Du.</i> —Comm. of S. Prisca, V. M. & of S. Paul, A.
19	e		S. Canute, K. of Den. M., <i>SDu.</i> —Comm. of SS. Marius, Martha, Audifax & Abachum, MM.
20	f		SS. Fabian & Sebastian, MM., <i>SDu.</i>
21	g		S. Agnes, V. M., <i>Du.</i>
22	A		SS. Vincent & Anastasius, MM., <i>SDu.</i>
23	b		S. Raymond of Pennafort, C., <i>SDu.</i> —Comm. of S. Emerantiana, V. M.
24	c		S. Timothy, B. M., <i>SDu.</i>
25	d		Conversion of S. Paul, A., <i>Du.</i> —Comm. of S. Peter, A.
26	e		S. Polycarp, B. M., <i>SDu.</i>
27	f		S. John Chrysostom, B. C., <i>Du.</i>
28	g		S. Flavian, M.—2d. Comm. of S. Agnes, V. M.
29	A		S. Francis of Sales, B. C., <i>Du.</i>
30	b		S. Martina, V. M., <i>SDu.</i>
31	c		S. Peter Nolasco, C., <i>Du.</i>

On the Second Sunday after Epiphany, the MOST HOLY NAME OF JESUS, *Du.* with the commemoration of that Sunday.

N. B. The days marked with a † are days of Plenary indulgence.

FEBRUARY,—HAS XXVIII OR XXIX DAYS.

So called from the word *Februat*io, Purification, because the Romans offered Sacrifices of Purification during this month.

Zodiacal Sign—Pisces, The Fishes.

1	d	S. Ignatius, B. M., <i>SDu</i> .
2	e	† PURIFICATION OF THE B. V. MARY, <i>Du</i> .
3	f	† S. Blase, B. M.
4	g	† S. Andrew Corsini, B. C., <i>Du</i> .
5	A	† S. Agatha, V. M., <i>Du</i> .
6	b	† S. Dorothy, V. M.
7	c	† S. Romuald, Ab., <i>Du</i> .
8	d	† S. John of Martha, C., <i>Du</i> .
9	e	† S. Apollonia, V. M.
10	f	S. Scholastica, V. M., <i>Du</i> .
11	g	SS. Saturninus and his companions, <i>MM</i> .
12	A	S. Meletius, B. of Antioch, C.
13	b	S. Catharine de Rica, V.
14	c	S. Valentine, Pr. M.
15	d	SS. Faustin, and Jovita, <i>MM</i> .
16	e	S. Onesimus, B. of Ephesus, <i>M</i> .
17	f	S. Theodulus, <i>M</i> .
18	g	S. Simeon, B. of Jerusalem, <i>M</i> .
19	A	S. Mansuetus, B. of Milan, C.
20	b	S. Eucherius, B. C.
21	c	S. Severian, B. M.
22	d	Chair of S. Peter at Antioch, <i>Du</i> .—Comm. of S. Paul, A.
23	e	S. Polycarp, Pr. M.—Vigil of S. Matthias.
24	f	S. MATTHIAS, A., <i>Du</i> .—(in Leap years, on the 25th.)
25	g	S. Felix, P. C.
26	A	S. Alexander, B. of Alexandria, C.
27	b	S. Leander, B. of Seville, C.
28	c	S. Romanus, Ab.
29	d	S. Oswald, B. of Worcester, C.

In Leap Years this month has 29 days and the Feast of S. Matthias is celebrated on the 25th. And the Dominical Letter which was taken in the month of January is changed to the preceding one. Thus, if in January, the Dominical Letter was *A*, it is changed to the preceding letter, which is *G*, and the letter *F* serves twice: for the 24th, and 25th.

The Wednesday, Friday and Saturday, which follow the first Sunday in Lent are EMBER DAYS.

MARCH,—HAS XXXI DAYS.

So called, because it was dedicated to the God, Mars.

Zodiacal Sign—Aries, The Ram.

1	d	S. <i>Albinus</i> , B. C.—S. <i>David</i> , B. C.
2	e	S. <i>Simplicius</i> , P. C.
3	f	S. <i>Cunegunde</i> , V.
4	g	S. <i>Casimir</i> , C., <i>SDu.</i> —Comm. of S. <i>Lucius</i> , P. M.
5	A	S. <i>Phocas</i> , M.—S. <i>Kyran</i> , B. C., (<i>Ossory</i>).
6	b	SS. <i>Victor</i> and <i>Comp.</i> MM.
7	c	S. <i>Thomas</i> of Aquino, C. D., <i>Du.</i> —Comm. of SS. <i>Perpetua</i> & <i>Felicitas</i> , MM.
8	d	S. <i>John</i> of God, C., <i>Du.</i>
9	e	S. <i>Frances</i> , a Roman Widow, <i>Du.</i>
10	f	The forty Martyrs of <i>Sebaste</i> , <i>SDu.</i>
11	g	S. <i>Eulogius</i> , Pr. M.
12	A	S. <i>Gregory</i> , the Great, P. C. D., <i>Du.</i>
13	b	S. <i>Euphrasia</i> , V.
14	c	S. <i>Matilda</i> , W.
15	d	S. <i>Longinus</i> , M.
16	e	S. <i>Abraham</i> , H.
17	f	S. <i>Patrick</i> , B. C., Apostle of Ireland, <i>SDu.</i>
18	g	S. <i>Edward</i> , K. of England, M.
19	A	S. JOSEPH, C., SPOUSE OF THE B. V. MARY, <i>Du.</i>
20	b	S. <i>Cuthbert</i> , B. C.
21	c	S. <i>Benedict</i> , Ab.
22	d	S. <i>Basil</i> , Pr. M.
23	e	S. <i>Turibius</i> , B. of Lima, C.
24	f	S. <i>Gabriel</i> , Archangel, <i>Du.</i>
25	g	† ANNUNCIATION OF THE B. V. MARY, <i>Du.</i>
26	A	† S. <i>Ludger</i> , B. C.
27	b	† S. <i>John</i> , H.—S. <i>Robert</i> , B. C.
28	c	† S. <i>Guntram</i> , K. C.
29	d	† S. <i>Cypil</i> , Dea. M.
30	e	† S. <i>John Climacus</i> , Ab.
31	f	† S. <i>Balbina</i> , V.

On Friday in Passion week, the Feast of the Compassion of the B. V. MARY.

The Vernal Equinox falls on the 21st of this month.

March was the first month of the ancient Roman year.

APRIL,—HAS XXX DAYS.

So called from the word *Aperire*, to open—the earth opens to produce.

Zodiacal Sign—Taurus, The Bull.

1	g	† S. Hugh, B. of Grenoble, C.
2	Å	S. Francis of Paula, C., Du.
3	b	S. Richard, B. C.
4	c	S. Isidore, B. of Seville, C., Du.
5	d	S. Vincent Ferrer, C., Du.
6	e	S. Celestian I., P. C., Du.
7	f	S. Hegesippus, C.
8	g	S. Dionysius, B. of Corinth.
9	Å	S. Mary of Cleophas, sister of B. V. Mary.
10	b	S. Macarius, B. of Antioch, C.
11	c	S. Leo, the Great, P. C. D., Du.
12	d	S. Victor, M.
13	e	S. Hermengild, K. M., SDu.
14	f	SS. Tiburtius, Valerian and Maximus, MM.
15	g	SS. Basilissa and Anastasia, MM.
16	Å	S. Lambert, M.
17	b	S. Anicetus, P. M.
18	c	S. Perfectus, Pr. M.
19	d	S. Timon, Dea. M.
20	e	S. Agnes, V.
21	f	S. Anselm, B. of Canterbury, C. D., Du.
22	g	SS. Soter and Caius, PP. MM., SDu.
23	Å	S. George, Patron of England, M., SDu.
24	b	S. Fidelis of Sigmaringa, M., Du.
25	c	S. MARK, THE EVANGELIST, Du.
26	d	SS. Cletus and Marcellinus, PP. MM., SDu
27	e	S. John, Ab. C.
28	f	S. Vitalis, M.
29	g	S. Peter, M.
30	Å	S. Catharine of Sienna,

On the third Sunday after Easter, PATRONAGE OF ST. JOSEPH, Du. with cor. of that \pm day.

MAY,—HAS XXXI DAYS.

So called, because it was dedicated to the Goddess Maia.

Zodiacal Sign—Gemini, The Twins.

1	b	SS. PHILIP AND JAMES, AA, <i>Du.</i>
2	c	S. Athanasius, B. of Alexandria, C. D.
3	d	FINDING OF THE HOLY CROSS, <i>Du.</i> —Comm. of SS. Alexander, Eventius & Theodulus, MM.
4	e	S. Monica, W., <i>Du.</i>
5	f	S. Pius, V., P. C., <i>Du.</i>
6	g	S. John, A. Sufferings before the Latin Gate, <i>Du.</i>
7	A	S. Stanislaus, B. M., <i>Du.</i>
8	b	Apparition of S. Michael, the Archangel, <i>Du.</i>
9	c	S. Gregory Nazianzen, B. C. D., <i>Du.</i>
10	d	S. Antoninus, B. C., <i>SDu.</i> —Comm. of SS. Gordian and Epimachus, MM.
11	e	<i>S. Mammertus, B. of Vienna, C.</i>
12	f	SS. Nereus, Achilleus and Domitilla. V. and Pancratius, MM., <i>SDu.</i>
13	g	<i>S. John, the Silent, H.</i>
14	A	S. Boniface, M.
15	b	SS. Torquatus and Comp. MM.— <i>S. Dymphna, V. M.</i>
16	c	S. John Nepomucen, M., <i>Du.</i> —S. Ubald, B., (in England.)
17	d	S. Paschal Baylon, C., <i>Du.</i>
18	e	S. Venantius, M., <i>SDu.</i>
19	f	S. Peter Celestine, P. C., <i>Du.</i> —Comm. of S. Pudentiana, V.
20	g	S. Bernardine of Sienna, C., <i>SDu.</i>
21	A	S. Ubald, B. C., <i>SDu.</i> — <i>S. Valens, B. M.</i>
22	b	<i>S. Basilicus, M.</i>
23	c	<i>S. Desiderius, B. M.</i>
24	d	SS. Donatian and Rogatian, MM.
25	e	S. Gregory, VII., P. C., <i>Du.</i> —Comm. of S. Urban, P. M.
26	f	S. Philip of Neri, C., <i>Du.</i> —Comm. of S. Eleutherius, P. M.
27	g	S. Mary Magdalene, of Pazzi, V.—Comm. of S. John, P. M.
28	A	<i>S. Germanus, B. of Paris, C.</i>
29	b	<i>S. Maximus, B. of Triers, C.</i>
30	c	S. Felix, P. M.—S. Emily.
31	d	S. Petronilla, V.

On Friday, next to the Octave of Corpus Christi, the *Feast* of the SACRED HEART OF JESUS.

The *Wednesday, Friday* and *Saturday*, which fall in the week of Pentecost, are EMBER-DAYS.

JUNE,—HAS XXX DAYS.

So called, because it was dedicated to the Goddess Juno.

Zodiacal Sign—Cancer, The Crab.

1	e	S. Pamphilus, Pr. M.
2	f	SS. Marcellinus, Peter and Erasmus, MM.
3	g	S. Clotildis, Q. of France.—S. Kevin, B. C., Patron of Dublin.
4	A	S. Francis Caracciola, C., Du.
5	b	S. Boniface, B., A. of Germany.
6	c	S. Norbert, B. C., Du.—S. Jerlath, B. C., Patron of Tuam.
7	d	S. Robert, Ab.
8	e	S. Medardus, B. C.
9	f	SS. Primus and Felician, MM.—S. Columkille, Ab.
10	g	S. Margaret, Q. of Scotland.
11	A	S. Barnabas, A., Du.
12	b	S. John a Sancto Facundo, C., Du.—Comm. of SS. Basilidea, Cyrinus, Nabor and Nazarius, MM.
13	c	S. Anthony of Padua, C., Du.
14	d	S. Basil, the Great, B. D. C., Du.
15	e	SS. Vitus, Modestus and Crescentia, MM.
16	f	S. John Francis Regis, C.
17	g	S. Avitus, Pr. C.
18	A	SS. Marcus and Marcellianus, MM.
19	b	S. Juliana of Falconery, V., SDu.—Comm. of SS. Gervase and Protase, MM.
20	c	S. Silverius, P. M.
21	d	S. Aloysius Gonzaga, C., Du.
22	e	S. Paulinus, B. of Nola, C.
23	f	S. Agrippina, V. M.—Vigil.
24	g	NATIVITY OF S. JOHN, THE BAPTIST, Du.
25	A	S. William, Ab., Du.—Comm. of Oct. of S. John.
26	b	SS. John and Paul, MM., Du.—Comm. of Oct.
27	c	S. Crescent, B. M.—Comm. of Oct.
28	d	S. Leo, II., P. C., SDu.—Comm. of Oct. and Vigil.
29	e	† SS. PETER AND PAUL, AA., Du.
30	f	† Comm. of S. Paul, A., Du.—Comm. of S. Peter and of Oct. of S. John.

The SUMMER SOLSTICE takes place on the *twenty-first* of this month.

JULY, —HAS XXXI DAYS.

So called, in honor of the birth of Julius Cæsar.

Zodiacal Sign—Leo, The Lion.

1	g	† Oct. of S. John Baptist, <i>Du.</i> —Comm. of Oct. of the Apostles.
2	A	† VISITATION OF B. V. M., <i>Du.</i> —Comm. of Oct. of AA. & of SS. Processus and Martinian, MM.
3	b	† S. Eulogius and comp., <i>MM.</i>
4	c	† S. Flavian, B. of Antioch.
5	d	† S. Athanasius, <i>Dea. M.</i>
6	e	† Octave of SS. Peter and Paul, <i>Du.</i>
7	f	S. Benedict, <i>XI.</i> , P. M.—S. Thomas a Becket, B. M., (in England.)
8	g	S. Elizabeth, Q. of Portugal, W., <i>SDu.</i>
9	h	Holy Martyrs of Gorcum, <i>Du.</i> —S. Cyrillus, B. M.
10	b	The Seven Brethren, MM. and SS. Rufina and Secunda, VV. MM., <i>SDu.</i>
11	c	S. Pius, I., P. M.
12	d	S. John Gualbert, Ab., <i>Du.</i> —Comm. of SS. Nabor and Felix, MM.
13	e	S. Anacletus, P. M., <i>SDu.</i>
14	f	S. Buonaventure, B. C. D., <i>Du.</i>
15	g	S. Henry, Emperor of Germany, C., <i>SDu.</i> —S. Swithin, B. (in England.)
16	A	B. V. MARY OF MT. CARMEL, <i>Du.</i>
17	b	S. Alexius, C., <i>SDu.</i>
18	c	S. Camillus of Lellis, C., <i>Du.</i> —Comm. of S. Symphorosa and her seven Sons, MM.
19	d	S. Vincent of Paula, C., <i>Du.</i>
20	e	S. Jerome/Emilianus, C., <i>Du.</i> —Comm. of S. Margaret, V. M.
21	f	S. Praxedes, V.
22	g	S. Mary Magdalene, <i>Du.</i>
23	A	S. Apollinaris, B. M., <i>Du.</i> —Comm. of S. Liberius, B. C.
24	b	Vigil.—Comm. of S. Christina, V. M.
25	c	S. JAMES, A., <i>Du.</i> —Comm. of S. Christopher, M.
26	d	S. Ann, Mother of B. V. Mary, <i>Du.</i>
27	e	S. Pantaleon, M.
28	f	SS. Nazarius, Celsus and Victor, PP. MM., and S. Innocent, P. C., <i>SDu.</i>
29	g	S. Martha, V., <i>SDu.</i> —Comm. of SS. Felix. Simplicius, Faustinus and Beatrice, MM.
30	A	SS. Abdon and Sennen, MM.
31	b	S. Ignatius, C., <i>Founder of Soc. Jesus, Du.</i>

AUGUST,—HAS XXXI DAYS.

So called, in honor of the birth of Augustus Cæsar.

Zodiacal Sign—Virgo, The Virgin.

1	c	S. Peter's Chains, <i>Du.</i> —Comm. of SS. Macchabees, MM.
2	d	S. Stephen, P. M.
3	e	Finding of the Relics of S. Stephen, 1st M., <i>SDu.</i>
4	f	S. Dominic, C., <i>Du.</i>
5	g	Dedication of S. Mary ad Nives, <i>Du.</i>
6	A	TRANSFIGURATION OF OUR LORD, <i>Du.</i> —Comm. of S. Xystus, P., Felicissimus and Agapetus, MM.
7	b	S. Cajetan, C., <i>Du.</i> —Comm. of S. Donatus, B. M.
8	c	SS. Cyriacus, Largus and Smaragdus, MM., <i>SDu.</i>
9	d	Vigil.—Comm. of S. Romanus, M.
10	e	S. LAURENCE, M., <i>Du.</i>
11	f	SS. Tiburtius and Susanna, MM.
12	g	S. Clara, V., <i>Du.</i>
13	A	SS. Hypolitus and Cassianus, MM.
14	b	Vigil and Fast.—Comm. of S. Eusebius, C.
15	c	† ASSUMPTION OF B. V. MARY, <i>Du.</i>
16	d	† S. Hyacinth, C., <i>Du.</i>
17	e	† Oct. of S. Laurence, <i>Du.</i>
18	f	† S. Helen, Mother of Constantine the Great.
19	g	† S. Louis, B. of Tolosa, C.
20	A	† S. Bernard, Ab. of Clairvaux, <i>Du.</i>
21	b	† S. Jane Frances Fremiot de Chantal, W.
22	c	† Oct. of Assump. of B. V. M., <i>Du.</i> —Comm. of SS. Timothy, Hypolitus and Symphorianus, MM.
23	d	S. Philip Beniti, C., <i>Du.</i> —Comm. of Vigil
24	e	S. BARTHOLOMEW, A., <i>Du.</i>
25	f	S. Louis, K. of France, C., <i>SDu.</i>
26	g	S. Zephirinus, P. M.
27	A	S. Joseph Calas Sanctus, C.
28	b	S. Augustine, B. C. D., <i>Du.</i> —Comm. of S. Hermes, M.
29	c	Decollation of S. John Baptist, <i>Du.</i> —Comm. of S. Sabina, M.
30	d	S. Rose of Lima, V., <i>Du.</i> —Comm. of SS. Felix and Adauctus, MM.
31	e	S. Raymund. Nonnatus, C., <i>Du.</i>

On the Sunday within the Octave of the assumption, the Feast of S. Joachim, Father of the B. V. Mary.

SEPTEMBER,—HAS XXX DAYS.

So called, because it was the *seventh* month of the ancient Roman year, which commenced in March.

Zodiacal Sign—Libra, The Balance.

1	f	S. Giles, Ab.—Comm. of the Twelve Brothers MM.
2	g	S. Stephen, K. of Hungary, C., <i>SDu</i>
3	A	S. <i>Simon Stylites</i> , C.
4	b	S. <i>Rosalg</i> , V.
5	c	S. Laurence Justinian, B. C., <i>SDu</i>
6	d	S. <i>Oneciphorus</i> , M.
7	e	S. <i>Regina</i> , V. M.
8	f	† NATIVITY OF THE B. V. MARY, <i>Du</i> .—Comm. of S. Adrian, M.
9	g	† S. Gorgonius, M.
10	A	† S. Nicholas Tolentinus, C., <i>Du</i> .
11	b	† SS. Protus and Hyacinth, MM.
12	c	† S. <i>Juventius</i> , B. C.
13	d	† S. <i>Amatus</i> , Ab.
14	e	† EXALTATION OF THE HOLY CROSS.
15	f	† Oct. of Nativity of B. V. M., <i>Du</i> .—Comm. of S. Nicodemus, M.
16	g	SS. Cornelius and Cyprian, PP. MM., <i>SDu</i> .—Comm. of SS. Euphemia, Lucy and Geminianus, MM.
17	A	The Holy Stigmas of S. Francis, <i>Du</i> .
18	b	S. Joseph a Cupertino, C., <i>Du</i> .
19	c	SS. Januarius, B. and Comp. MM., <i>Du</i> .
20	d	SS. Eustachius and Comp. MM., <i>Du</i> .—Comm. of Vigil.
21	e	S. MATTHEW, A. EVANGELIST, <i>Du</i> .
22	f	S. Thomas of Villanova, B. C., <i>Du</i> .—Comm. of S. Mauritius and Comp. MM.
23	g	S. Limus, P. M., <i>SDu</i> .—Comm. of S. Thœcla, V. M.
24	A	B. V. Mary <i>de mercede</i> , <i>Du</i> .
25	b	S. <i>Cleophas</i> , M.
26	c	SS. Cyprian and Justina, MM.
27	d	SS. Cosmas and Damian, MM., <i>SDu</i> .
28	e	S. Wenceslaus, Duke of Bohemia, M., <i>SDu</i> .
29	f	† S. MICHAEL, THE ARCHANGEL, <i>Du</i> .
30	g	† S. Jerome, Pr. C. D., <i>Du</i> .

On the Sunday within the Octave of the Nativity, the Feast of the HOLY NAME OF MARY, and the Sunday following the Feast of the SEVEN DOLOURS.

The *Wednesday*, *Friday* and *Saturday*, which follow the *Exaltation of the Holy Cross*, are EMBER DAYS.

The Autumnal Equinox takes place on the 21st of this month.

OCTOBER,—HAS XXXI DAYS.

So called, because it was the eighth month of the ancient Roman year.

Zodiacal Sign—Scorpio, The Scorpion.

1	A	† S. Remigius, B. of Rheims.
2	b	† THE HOLY GUARDIAN ANGELS, <i>Du.</i>
3	c	† S. <i>Candidus</i> , <i>M.</i>
4	d	† S. Francis of Assisium, C., <i>Du.</i>
5	e	† SS. Placidus and Comp. MM.
6	f	† S. Bruno, C., <i>Du.</i>
7	g	S. Mark, P. C.—Comm. of SS. Sergius, Bacchus, Marcellus and Apuleius, MM.
8	A	S. Bridget, W., <i>Du.</i>
9	b	SS. Denis, Rusticus and Eleutherius, MM., <i>SDu.</i>
10	c	S. Francis Borgia, C., <i>SDu.</i>
11	d	S. <i>Germanus</i> , B. M.—S. <i>Canice</i> , <i>Ab.</i> (in Ossory.)
12	e	S. <i>Wulfrid</i> , B. C.
13	f	S. Edward, K. of England, C., <i>SDu.</i>
14	g	S. Calistus, P. M., <i>SDu.</i>
15	A	S. Teresa, V., <i>Du.</i>
16	b	S. <i>Lullus</i> , B. of Mentz.
17	c	S. Hedwiges, W., <i>SDu.</i>
18	d	S. LUKE, THE EVANGELIST, <i>Du.</i>
19	e	S. Peter of Alcantara, C., <i>Du.</i>
20	f	S. John Cantius, C., <i>SDu.</i>
21	g	S. Hilarian, <i>Ab.</i> —Comm. of SS. Ursula and Comp. VV. MM.
22	A	S. Mark, B. of Jerusalem, <i>M.</i>
23	b	S. Ignatius, B. of Constantinople, <i>M.</i>
24	c	S. Raphael, the Archangel.
25	d	SS. Chrysanthus and Daria, MM.
26	e	S. Evaristus, P. M.
27	f	Vigil.—S. Florentinus, M.
28	g	SS. SIMON AND JUDE, AA., <i>Du.</i>
29	A	S. Theodore, <i>Ab.</i> —Venerable Bede, <i>Pr. C.</i>
30	b	S. Serapion, B. C.
31	c	SS. Nemesius and Lucullus, MM.—Vigil and Fast.

The first Sunday of October, the Feast of the HOLY ROSARY of the B. V. MARY.

NOVEMBER,—HAS XXX DAYS.

So called, because it was the ninth month of the ancient Roman year.

Zodiacal Sign—Sagittarius, The Archer.

1	d	† FEAST OF ALL SAINTS, <i>Du.</i>
2	e	† COMMEMORATION OF ALL THE FAITHFUL DEPARTED, <i>Du.</i>
3	f	† <i>S. Malachy, B. of Armagh.</i>
4	g	† <i>S. Charles Borromeo, B. C., Du.</i> —Comm. of SS. Vitalis and Agricola, MM.
5	A	† <i>S. Elizabeth, Mother of S. John Baptist.</i>
6	b	† <i>S. Leonard, Hermit.</i>
7	c	† <i>S. Engelbert, B. M.</i>
8	d	† Octave of All Saints, <i>Du.</i> —Comm. of four crowned brethren, MM.
9	e	Dedication of the Lateran Church, <i>Du.</i> —Comm. of S. Theodore, M.
10	f	<i>S. Andrew Avellino, C., SDu.</i> —Comm. of SS. Tryphon, Respicus and Nympha, MM.
11	g	<i>S. Martin, B. C., Du.</i> —Comm. of S. Menna MM.
12	A	<i>S. Martin, P. M., SDu.</i>
13	b	<i>S. Stanislaus, C.</i>
14	c	<i>S. Laurence, B. of Dublin.</i>
15	d	<i>S. Gertrude, V., Du</i>
16	e	<i>S. Edmund, B. C.</i>
17	f	<i>S. Gregory Thaumaturgus, B. C., SDu.</i>
18	g	Dedication of the Churches of SS. Peter and Paul, <i>Du.</i>
19	A	<i>S. Elizabeth, W., Du.</i> —Comm. of S. Pontianus, P. M.
20	b	<i>S. Felix of Valois, C., Du.</i>
21	c	PRESENTATION OF THE B. V. MARY, <i>Du.</i>
22	d	<i>S. Cecilia, V. M., Du.</i>
23	e	<i>S. Clement, P. M., Du.</i> —Comm. of S. Felicitus, M.
24	f	<i>S. John of the Cross, C., Du.</i> —Comm. of S. Chrysogonus, M.
25	g	<i>S. Catharine, V. M., Du.</i>
26	A	<i>S. Peter, B. of Alexandria, M.</i>
27	b	<i>S. Severinus, Hermit.</i>
28	c	<i>S. Gregory III. P. C.</i>
29	d	Vigil,—Comm. of S. Saturninus, M.
30	e	<i>S. ANDREW, A.</i>

The first Sunday of Advent is the Sunday immediately after the twenty-sixth day of November.

DECEMBER,—HAS XXXI DAYS.

So called, because it was the tenth month of the ancient Roman year.

Zodiacal Sign—Capricornus, The Goat.

1	f	S. Eligius, B. C.
2	g	S. Bibiana, V. M., <i>SDu.</i>
3	A	S. Francis Xavier, C.
4	b	S. Peter Chrysologus, B. C., <i>Du.</i> —Comm. of S. Barbara, V. M.
5	c	S. Sabbas, Ab., Comm.
6	d	S. Nicholas, B. of Myra, C., <i>Du.</i>
7	e	S. Ambrose, B. C. D., <i>Du.</i>
8	f	† CONCEPTION OF THE B. V. MARY, <i>Du.</i>
9	g	† S. Leocadia, V. M.
10	A	† S. Melchiades, P. M.
11	b	† S. Damasus, P. C., <i>SDu.</i>
12	c	† S. Synesius, M.
13	d	† S. Lucy, V. M., <i>Du.</i>
14	e	† S. Spiridian, B. C.
15	f	† Oct. of Conception of B. V. Mary, <i>Du.</i>
16	g	S. Eusebius, B. M. <i>SDu.</i>
17	A	S. Olympiada, W.
18	b	S. Gratian, B. of Tours.—Expectation of B. V. Mary.
19	c	S. Timothy, Dea. M.
20	d	S. Dominic, Ab.—Vigil.
21	e	S. THOMAS, A., <i>Du.</i>
22	f	S. Ischyron, M.
23	g	S. Victoria, V. M.
24	A	Vigil and Fast.
25	b	NATIVITY OF OUR LORD, <i>Du.</i> —Comm. of S. Anastasia.
26	c	S. STEPHEN, FIRST MARTYR.
27	d	Holy Innocents, MM., <i>Du.</i> —Comm. of Oct. of Nativity.
28	c	S. JOHN, A. AND EVANGELIST.
29	f	S. Thomas, B. of Canterbury, M., <i>SDu.</i>
30	g	S. Sabinus, B. and Comp. MM.
31	A	S. Sylvester, P. C.

The *Wednesday, Friday and Saturday*, which fall in the third week of Advent are **EMBER DAYS**.

The Winter Solstice falls on the 21st of this month.

FEASTS AND FASTS

THROUGHOUT THE YEAR.

HOLY DAYS ON WHICH THERE IS A STRICT OBLIGATION TO HEAR MASS AND REFRAIN FROM SERVILE WORK.

All Sundays in the year.

The Feast of the Circumcision of our Lord, Jan. 1.

The Epiphany, Jan. 6.

The Annunciation of the B. Virgin, March 25.

Ascension of our Lord.

Corpus Christi, or the Feast of the Blessed Sacrament.

Assumption of the B. V. Mary, August 15.

Feast of all Saints, November 1.

Nativity of our Lord Jesus Christ, Dec. 25.

Fasting Days on one Meal.

All Days in Lent, except Sundays.

The Eve of Whitsuntide.

The Quarter-Tenses, or Ember days, which occur in the four seasons of the year, viz : the Wednesdays, Fridays, and Saturdays—1. Immediately after the first Sunday in Lent ; 2. In Whitsun week ; 3. Immediately after the 14th of September ; 4. Immediately after the third Sunday of Advent.

The Vigil of the Assumption of the Blessed Virgin Mary, and the Vigil of all Saints.

Every Friday in Advent, and Christmas Eve.

N. B. When a fasting day falls upon a Sunday, the Fast is observed on the Saturday preceding that Sunday

Days of Abstinence from Flesh Meat.

All the Sundays in Lent, except when the use of meat is allowed by the Archbishop or Bishop of the diocese.

All Fridays and Saturdays, except those Saturdays which fall between the 25th of December, and the 2d of February, inclusively.

If Christmas Day fall upon a Friday or Saturday neither fast nor abstinence is observed.*

The solemnization of marriage is forbidden, from the first Sunday of Advent, until after Twelfth Day; and from the beginning of Lent until Low-Sunday.

N. B.—The Catholic Church commands all her children to be present at the great Eucharistic Sacrifice which we call the Mass; and to rest from servile work on Sundays and Holidays.

2dly, To abstain from flesh on all the days of fasting and abstinence, and on fasting days to eat but one meal.

3dly, To confess their sins at least once a year.

4thly, To receive the blessed sacrament at least once a year, and that at Easter, *viz.* between *Palm* and *Trinity* Sunday.

* * The time appointed for complying with the Easter duty begins on the first Sunday of Lent, and terminates on Trinity Sunday. They who, without some reasonable cause, neglect this important duty, are liable to be excommunicated whilst living, and when they die to be deprived of Christian burial, according to the fourth Council of Lateran, Can. 21.

* * The abstinence on Saturdays is dispensed with, for the faithful throughout the United States, for the space of 20 years, from 1840, except when a fast falls on Saturday. Hence, the Saturdays of Lent and Quarter Tenses; and Vigils falling on Saturday are still days of *abstinence from flesh meat*.

THE FESTIVALS EXPLAINED

SUNDAY, a day dedicated by the apostles to the more particular service and honor of Almighty God, on which, by the precept of the church, all who have no lawful impediment, are obliged to be present at the most adorable sacrifice of the Mass. And it is transferred from the Jewish Sabbath, to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day, whence it is called *The Lord's Day*, and *Sunday* from the heathens dedicating it to the sun.

January 1.—The **CIRCUMCISION** of our **LORD JESUS CHRIST**, called *New Year's Day*, is a feast of **OBLIGATION**; that is, the church demands of every one who is not prevented by infirmity, distance, or particular situation in life, to be present at the most adorable sacrifice of the Mass; and the like to be observed on all other days which are marked of obligation: but the absent are not to infer, from the lawful impediments to their being present, that they are deprived of all the advantages; they may in spirit present themselves to join with those who are present at the Mass, and, if convenient, make use of such devotions as are allotted to the time, or by saying the rosary or other prayers, seek to obtain a share in the advantages of this divine institution.

This festival is to commemorate the first shedding of the blood of our dear Redeemer, when he complied with the sacrament of the old law, (*Gen. xvii. 12.*) commanding all male children, on the eighth day from their birth, to undergo this ceremony, though not necessary to him who was all purity; yet, having taken the nature of man, he chose to submit to this humiliating rite, and received on this day the name Jesus (*Luke xviii. 31.*) which signifies Saviour.

Jan. 6.—*Epiphany of our Lord*, a feast of obligation in memory and honor of Christ's manifestation to the

Gentiles by an extraordinary star, which conducted the three kings from the East to adore him in the manger where they presented him with gold, myrrh, and frankincense, in token of his regality, humanity, and divinity, or of his being God, King, and Man. The word Epiphany comes from the Greek, and signifies a manifestation; and it is called Twelfth Day, because celebrated the twelfth day after Christ's birth, exclusively. The same day are commemorated our Saviour's baptism, and his first miracle of turning water into wine at the wedding of Cana in Galilee.

Jan. 25.—Conversion of St. Paul. This feast was instituted by the church to perpetuate the memory of his miraculous conversion, which happened on this day, in the 35th year of Christ, as he was going with letters from Jerusalem to Damascus, to persecute the Christians, when suddenly a voice from heaven called him, and of a persecutor rendered him an apostle, (*Acts xi.*)

Feb. 2.—Candlemas-Day, or the Purification of the B. Virgin, (a feast of devotion :) that is, all who can, would do well to hear Mass; but the precept of obligation in this country is dispensed with. It is in memory and honor both of *the presentation of our blessed Lord, and the Purification of the Virgin Mary* in the temple of Jerusalem the fortieth day after her happy delivery, according to the law of Moses (*Lev. xii.*) and is called *purification*, from the Latin word *purifico*, which signifies to *purify*; not that the blessed Virgin had contracted any sin by her childbirth which needed purifying, but because mother of purity itself, but because other women by this ceremonious rite, freed from the legal impurity of childbirth, to which out of her great humility, she submitted. It is called Candlemas, because before Mass is said, the church blesses her candles for the whole year, and makes a procession with them in the hands of the faithful, in memory of Christ, whom, on occasion of his presentation in the temple, the aged Simeon styled *a light to the revelation of the Gentiles, and the glory of his people Israel.* (*Luke ii. 32.*)

Septuagesima, Sexagesima, and Quinquagesima Sundays are days set apart by the church for acts of penance and mortification, and are a certain gradation or preparation to the devotion of Lent, being more proper and immediate to the passion and resurrection of Christ; taking

their numeral denominations from their being about seventy, sixty, and fifty days before Easter.

Shrovetide signifies the time of confession; for our ancestors used to say, *we will go shrift*; and in the more primitive times, it was the custom of all good Christians then to confess their sins to a priest, the better to prepare themselves for a holy observance of Lent, and worthy receiving the blessed sacrament at Easter.

Ash-Wednesday, a day of public penance and humiliation through the whole church of God; so called from the ceremony of blessing ashes, wherewith the priest signs the people with the cross on their foreheads, giving them this wholesome admonition, *Remember, man, that dust thou art, and unto dust thou shalt return*, (Gen. ii. 9.) to remind them of their mortality, and prepare them for the holy fast of Lent; the *ashes* are made of the *palms* blessed the Palm Sunday before.

Lent is called in Latin *Quadragesima*, because it is a fast of forty days, except Sundays, which are only abstinence, instituted by the Apostles in commemoration of Christ's fasting forty days in the desert.

Passion-Sunday, so called from the *passion of Christ* then drawing nigh, was ordained by the church more closely to prepare us for the worthy celebration of that solemnity. This day crucifixes, &c. are covered in churches with mourning color, both to commemorate our Saviour's going out of the temple and hiding himself, and to dispose us to compassionate his sufferings.

Palm-Sunday, the first day of the Holy Week, is in memory and honor of our Lord's triumphant entry into Jerusalem, so called from the *palm-branches* strewed under his feet by the Hebrew children, crying, *Hosannah to the Son of David*, (Matt. xxi.) And therefore this day the church blesses palms, and makes a solemn procession, in memory of the humble triumph of our Saviour, the people bearing *palm-branches*. And in the Mass is read the passion of our blessed Redeemer from the Gospel of St. Matthew, as that from St. Mark is on Tuesday, and from St. Luke on Wednesday.

On *Wednesday*, *Maunday-Thursday*, and *Good-Friday*, the office of Tenebræ, which signifies darkness, is said or sung in churches, where the clergy is sufficiently numerous, and the fourteen yellow lights in the triangular branch extinguished at the end of each psalm, one by

one, leaving only that which is a white one at the top lighted; and at the end of every second verse of the *benedictus*, one of the lights on the altar is also extinguished, till the whole six are put out; and during the psalm *miserere*, the white candle is taken from the triangular branch, and hid till the noise, which is made to represent the convulsed state of nature at the time of the death of her Maker, and then brought forth, and put lighted in the place, on the branch from which it was taken, which is to remind us that the divinity never was separated from the humanity.

Maunday-Thursday, in memory of our Lord's last supper, when he instituted the *blessed sacrament* of his precious body and blood, so called from the first word of the anthem, *Mandatum*, &c. (John xiii. 34.) *I give you a new command, that you love one another as I have loved you*; which is sung on that day in the church, when the prelates begin the ceremony of washing the people's feet, in imitation of Christ's washing those of his disciples before he instituted that blessed sacrament. On Maunday-Thursday there is but one Mass, the organ plays and bells ring during the *Gloria in excelsis Deo*, and then cease till the same begins on Holy-Saturday. On this day two hosts are consecrated, one of which is left for public adoration the remainder of the day; and various decorations are usual in this country in honor of this solemnity of the blessed sacrament.

Good-Friday, the most sacred and memorable day, on which the great and glorious work of our redemption was consummated by our Saviour Jesus Christ on his bloody cross, between two thieves at Jerusalem.

The sacred host continues exposed during the office, for there is no Mass on this day; the passion from St. John is read, the cross is uncovered with great solemnity, and the justly merited relative respect paid by the faithful, as to the image of that on which the redemption of mankind was completed.—There is a discourse in general on this occasion.

Holy-Saturday.—The great functions of this day were formerly done in the night, and are begun by blessing the fire, lighting the triple candle, blessing the paschal candle, and grains of incense, in form of five nails, which are stuck into it, reading twelve prophecies concerning the great events which those days represent; bless

ing the font for baptizing, of which an explanation is given in the Holy Week Book : and the first Mass and vespers for Easter is said. On beginning the *Gloria in excelsis Deo*, the organ plays and the bells ring, which they had not done from the same time on Maunday-Thursday. From this day till the ascension, the paschal candle is lighted up at the gospel, to remind us that our blessed Saviour was with us on the earth till his glorious ascension, instructing his apostles and faithful in all truths.

The four *Ember Weeks*, in Latin *quatuor tempora*, are times of public prayer, fasting, and procession, saying the litany of the saints, partly instituted for the successful ordination of priests and ministers of the church, which is at these four seasons of the year commonly performed, and partly to beg and give thanks to God for the fruits of the earth: *ember* comes from the Greek word *amera*, a day; others call them *ember-days*, from the ancient religious custom of eating nothing on those days till night, and then only a cake baked under the embers, called *ember-bread*.

The observance of ember days is of great antiquity in the Church. Their connexion with the ordination of the Ministers of religion, renders them particularly worthy the regard of the faithful. We cannot be too deeply impressed with the blessing granted a people, whose priests are according to God's own heart. To obtain such, no humiliation should be deemed too great; no supplication should be neglected. Whilst therefore we thank God for the fruits of the earth, and humble ourselves for the sins which we may have committed, let us most earnestly entreat that God may send laborers into his vineyard, full of his spirit, and burning with zeal for his glory.

Feb. 24.—St. Matthias, (a feast of devotion,) chosen by the college of apostles to supply the place of Judas the traitor: he was crowned with martyrdom in Jewry, in the year 74.

March 12.—St. Gregory, surnamed the Great, for his admirable works and indefatigable labors; amongst which, his sending, for the conversion of England, St. Augustin, with other holy monks of St. Benedict's rule, is not the meanest fruit of his many toilsome labors; and for which he is worthily styled by St. Bede, the apostle of England: he died anno 604.

March 1st.—St. Patrick, (a feast of devotion,) son of Calphurnius, born, according to the most probable opinion, in Aremorica, or Brittany, was sent in company of Palladius, by Pope Celestin, anno 431, to preach the gospel to the Irish, which nation he converted, and became their apostle; he died full of sanctity and miracles anno 461.

March 19.—St. Joseph, (a feast of devotion,) spouse of our blessed Lady; he died in Judea about the 12th year of Jesus Christ.

March 25.—*Annunciation of our Lady*, a feast of obligation, in memory of the angel Gabriel's most happy embassy to her; upon which, by her consent, and the operation of the Holy Ghost, the Son of God was incarnate in her sacred womb.

Easter-Day, in Latin *pascha*, a great festival in memory and honor of our Saviour's resurrection from the dead on the third day after his crucifixion, (*Matt. xxviii. 6.*) It is called Easter from Oriens, the East, or rising, one of Christ's titles: *And his name* (says the prophet Zacharias, chap. 6) *is Oriens*. Easter Monday also is a feast of obligation in memory of our Lord's first apparition after his resurrection; which is commemorated on this day for the greater solemnity of his festival. Easter-Tuesday is a feast of devotion.

Low-Sunday, in Latin *Dominica in albis*, is the octave of Easter-day, and so called from the catechumens' white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

Holy Thursday, or *Ascension-day*, a feast of obligation, solemnized in memory of Christ's glorious ascension into heaven on the fortieth day after his resurrection, in the sight of his apostles and disciples, (*Acts i. 9.*) for which reason the paschal candle at the end of the gospel is taken away to signify the same.

April 23.—St. George, a feast of devotion, martyr of Cappadocia, about the year 300, of whom the Roman martyrology says, that the church of God honors his glorious martyrdom among other martyrs. He was chosen in a special manner as chief patron of the English nation. at the instance of the glorious Prince Henry V., when he undertook his expedition for regaining France; when it was also ordained by a provincial constitution, that his feast should be kept holy; and his solemnity is observed

with a double office and octave throughout the whole realm.

April 25.—St. Mark, evangelist, a feast of devotion, was disciple and interpreter to St. Peter, who, writing his gospel at the request of the Christians at Rome, took it with him into Egypt, where, first preaching at Alexandria, he founded that church: and afterwards being apprehended for the faith of Christ, was bound with cords, dragged upon stones, and shut up in a close prison, where he was comforted by an angelic vision, and an apparition of our Lord. Finally, he was called to heaven, in the eighth year of Nero. On this day the long litanies are said, and abstinence from flesh is observed, to obtain a blessing on the fruits of the earth.

May 1.—SS. Philip and James, apostles, a feast of devotion. After the first had converted almost all Scythia to the faith of Christ, being fastened to a cross, was stoned to death, making a glorious end at Hierapolis in Asia, anno 54. The second, called our Lord's brother; was the first bishop of Jerusalem, where being thrown from a pinnacle of the temple, his thighs broke, and wounded in the head with a fuller's club, he gave up the ghost, and was buried near the temple, anno 63.

May 3.—*Finding the Holy Cross*, otherwise called *Holy Rood-day*, a feast in memory of the miraculous finding the holy cross, whereon our blessed Saviour suffered, by St. Helen, mother of Constantine the Great, anno 326, after it had been hid by the infidels 180 years, who had erected a statue of Venus in place of it.

Rogation-week being always the next but one before Whit-Sunday, is so called, because on Monday, Tuesday, and Wednesday, rogations (from *rogo*, to ask or pray) and litanies of the saints are used, with abstinence from flesh enjoined by the church to all persons, not only for a devout preparation to the feast of Christ's glorious ascension and pentecost; but also to beg and supplicate the blessing of God on the fruits of the earth. The Belgians call it *cruis-week*, i. e. *cross-week*, and so it is called in some parts of England; because when the priest goes on those days in procession, the cross is carried before him. In the north of England it is called *gang-week*, from the *ganging*, or going in procession then used.

Whit-Sunday, or *Pentecost*, a solemn feast in memory and honor of the descent of the Holy Ghost on the heads

of the apostles in the shape of tongues of fire, (*Acts* ii. 3.) Pentecost in Greek signifies the *fiftieth*, it being the fiftieth day after the resurrection, and it is called *Whit-Sunday*, from the catechumens being anciently clothed in white, and admitted on the eve of this feast to the sacrament of Baptism. The old Saxons called it *Whit-Sunday*, i. e. Holy Sunday. Whit-Monday is also of obligation, but Whit-Tuesday is only of devotion.

Trinity-Sunday, the octave of Whit-Sunday, dedicated to the honor of the most blessed Trinity; to signify, that the works of our redemption and sanctification, then completed are common to the Three Persons.

Corpus Christi, a feast of obligation, being always the Thursday after Trinity-Sunday, is a feast instituted by the church in honor of the blessed sacrament of the altar; and receives its denomination from the body of Christ substantially present there: on this day in all Catholic countries, that adorable sacrament is most solemnly carried about in procession; the priest and people expressing their highest devotions in hymns and prayers, accompanied with all other outward testimonies of pious affection, as music, flowers strewed along the streets, and their best tapestries on the walls, &c.

May 26.—St. Augustin, archbishop of Canterbury, was sent over by St. Gregory the Great, to preach the Christian faith to the British nation: he first converted Ethelbert king of Kent, and afterwards with others sent as coadjutors to him, and their successors, reconciled the whole nation to the faith and law of Christ, and so became the apostle of that nation. He died in all sanctity of life, anno 608, and was buried in his own cathedral at Canterbury, whereof he was the first archbishop. His feast was used to be very solemnly kept holy throughout the whole diocese.

June 11.—St. Barnaby, a feast of devotion, born in Cyprus, and ordained apostle of the Gentiles by St. Paul, travelled with him into many provinces, exercising the function of preaching the gospel committed to him; and lastly, going into Cyprus, there adorned his apostleship with a glorious crown of martyrdom, anno 50, whose body, himself revealing it, was found in the time of Zeno the emperor, with St. Matthew's Gospel in his own handwriting.

June 22.—St. Alban, first martyr of the British nation

In the time of Dioclesian; he suffered for entertaining a priest at Verulam, now from him called St. Alban's, under Asclepiodatus, president of Brittany, anno 303.

June 24.—Nativity of St. John Baptist, a feast of devotion, our Lord's precursor, son of Zachary and Elizabeth, who, being yet in his mother's womb, was replenished with the Holy Ghost.

June 29.—St. Peter and St. Paul, a feast of devotion, they are joined in one solemnity, because they were principal co-operators under Christ in the conversion of the world, the first converting the Jews, the other the Gentiles; and were both martyred at the same place, Rome, and on the same day.

July 7.—Translation of St. Thomas of Canterbury, a feast ordained by a provincial constitution, in the time of Simon Islip, archbishop of Canterbury, to be solemnly observed and kept holy throughout the nation, in memory of his sacred relics being taken up and reposed in a most costly shrine, and placed in a more eminent part of his own cathedral, where they were had in great veneration, till the days of king Henry VIII. 1538.

July 25.—St. James the Great, a feast of devotion, brother to St. John the evangelist, was about the feast of Easter beheaded at Jerusalem by Herod Agrippa, anno 42. His relics were on this day translated to Compostella in Spain, where they were had in great veneration, people resorting thither from all parts of Christendom to pay their pious devotions, and fulfil their vows.

July 26.—St. Anne, (a feast of devotion,) mother of the blessed Virgin Mary.

July 27.—St. Joseph of Arimathea, a noble senator, who having been a disciple of Jesus, went to Pilate, and demanded the body of Jesus, and taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock.

Aug. 10.—St. Laurence, (a feast of devotion,) deacon to Pope Xystus II., was most cruelly broiled on a gridiron for the faith of Christ, which martyrdom he suffered with incomparable fortitude and patience, anno 253.

Aug. 15.—Assumption of the B. V. Mary, a feast of obligation, in memory of her being taken up into heaven, both body and soul, after her dissolution, which is a constant tradition in the church, ever piously believed, and happened anno 36.

Aug. 24.—St. Bartholomew, apostle, (a feast of devotion,) who having preached the gospel in India, and passing thence into the greater Armenia; after he had converted innumerable people to the faith, was barbarously flayed alive by command of king Astirages; and then beheaded, anno 44.

Aug. 28.—St. Helen, an English woman by birth, was mother to Constantine the Great, the first Christian emperor, who first gave example to other princes to maintain and amplify the church of God. She was daughter of Prince Coel of Brittany; and for her zeal to Christianity, became worthy both of an earthly and heavenly crown. Her sacred relics were translated from Rome to Rheims in France, where they are kept with due veneration. She died anno 326.

Sept. 8.—Nativity of the blessed Virgin, (a feast of devotion,) is in memory of her happy and glorious birth, by whom the Author of all life and safety was born to the world.

Sept. 21.—St. Matthew, apostle and evangelist, a feast of devotion, who preaching the gospel in Ethiopia, was slain at the altar as he celebrated the divine mysteries, anno 44.

Sept. 29.—St. Michael Archangel, or Michaelmas-day, a feast of devotion, signifies a solemnity or solemn Mass, in honor of him, and all the nine orders of angels; as also to commend the whole church of God to their patronage and prayers, by whose charitable ministry we have received of God, the original source, so many benefits. And it is called the dedication of St. Michael, from the dedicating a church to him, in Rome, by Pope Boniface III. anno 606.

Oct. 18.—St. Luke, evangelist, who, after he had endured many afflictions for the name of Christ, filled with the Holy Ghost, died in Bithynia, in the year of our Lord 74, whose sacred bones were brought to Constantinople, and thence translated to Padua.

Oct. 28.—St. Simon the Canaanite, and Jude, otherwise called Thaddeus, a feast of devotion; the first preached the gospel in Egypt, the other in Mesopotamia, and afterwards going together into Persia, after having converted an infinite multitude of that nation to the faith, they accomplished their martyrdom in the year 68.

Oct. 29.—St. Bede, commonly called Venerable, for

having illustrated the church of God with his learning and piety, was delivered up to the monastery of SS. Peter and Paul, at Wearmouth in the bishopric of Durham at seven years of age, and educated in all good literature as well as monastic discipline, under the pious care of St. Bennet Biscop. At thirty he was ordained priest, by John the ordinary of that diocese, at the appointment of Acca archbishop of York. He died anno 734, on the day of our Lord's ascension, and was buried in his own monastery, but afterwards translated to Durham. His feast is now kept with a double office, on the 28th of October

Nov. 1.—All Saints, or All Hallows, a feast of obligation, in memory and honor of all the saints; since the whole year is too short to afford us a separate feast for each.

Nov. 2.—All Souls, a day appointed by the church for the living to offer prayers and suffrages for the souls of the faithful departed.

Nov. 30.—St. Andrew, apostle, a feast of devotion, who preached the gospel in Thrace and Scythia; but apprehended by Egeas the proconsul, was first imprisoned, then most cruelly beaten, and lastly fastened to a cross, whereon he lived two days, preaching to the people; and having besought our Lord not to permit him to be taken down, encompassed with a great light from heaven, he gave up his blessed soul at Patras, in Achaia, anno 69.

The four Sundays of Advent, preceding Christmas, were instituted by the church with particular offices commemorative of the benefits of our Saviour's coming to redeem the world by his happy birth.

Dec. 8.—Conception of the glorious and ever Blessed Virgin Mary, Mother of God, a feast of devotion, first instituted by St. Anselm, archbishop of Canterbury, anno 1070, and commanded afterwards by Sixtus IV. to be generally observed throughout the church, anno 1476.

Dec. 21.—St. Thomas, apostle, a feast of devotion, who having preached the gospel to the Parthians, Medes, Persians, and Hyrcanians, went into India, where he instructed that people in the christian faith, for which he was thrust through the body with lances, and gave up his blessed soul at Calamina, anno 44.

Dec. 25.—The NATIVITY OF OUR LORD JESUS CHRIST, a solemn feast of obligation, yearly celebrated by the Catholic church, even from the apostles' time, in memory of

our Saviour's birth at Bethlehem; and is called Christmas, from the mass celebrated on that day in honor of his holy birth.

Dec. 26.—St. Stephen, a feast of devotion, the first martyr after Christ's ascension, was stoned to death by the Jews, anno 34.

Dec. 27.—St. John, apostle and evangelist, a feast of devotion, who after writing his gospel, his banishment, and receiving the revelations, lived to the time of Trajan the emperor, and both founded and governed the churches of Asia. Finally, worn out with old age, he died at Ephesus, aged 93, anno 68, and was buried near the same city.

Dec. 28.—Holy Innocents, a feast of devotion, in memory of the babes slain by Herod, when he sought our blessed Saviour; and is called Childermass, from the particular commemoration of those martyred children in the mass of that day.

Dec. 29.—St. Thomas, a feast of devotion, archbishop of Canterbury, primate of all England, and patron of the English clergy, who for maintaining the privileges of the Church of God, was martyred in his own cathedral at vespers, in the year of our Lord 1170.

All other festivals which bear the name of saints are instituted by the church to honor God, to teach us to imitate their virtues, respect their sufferings or martyrdoms, and to supplicate, support, and comfort, under whatever afflictions or contradictions in life he may be pleased to permit, as the test of our fidelity, and that we may be ever ready to join in saying, with the blessed spirits in heaven,

GLORY BE TO GOD ON HIGH.



THE GARDEN OF THE SOUL.

CHRISTIAN DOCTRINE;

OR, A SUMMARY OF CHRISTIAN FAITH AND MORALITY.

SECT. I.—*What every Christian must believe.*

1. **EVERY** christian must *believe* that there is one God, and no more than one God : That this God is a pure Spirit, the Lord and Maker of heaven and earth, who has neither beginning nor end, but is always the same ; is every where present ; knows and sees all things ; can do all things whatsoever he pleases, and is infinite in all perfections.

2. Every christian is bound to believe, that in this *one* God there are *three several Persons*, perfectly equal, and of the same substance ; the *Father*, who proceeds from no one ; the *Son*, who is born of the Father before all ages ; and the *Holy Ghost*, who proceeds eternally from the *Father* and the *Son* : and that these three persons have all the same age, the same power, the same wisdom, and are all three one and the same Lord, one and the same God.

3. We must all believe, that this God created the *Angels* to be with him for ever, and that one part of them fell from God by sin, and became *devils* : That God also created *Adam* and *Eve*, the first parents of all mankind, and placed them in the earthly *paradise* from which they were justly banished for the sin they committed in eat-

ing of the *fruit* of the *forbidden tree* ; and that by this transgression of *Adam* we are all born in sin, and must have been lost for ever, if God had not sent us a *Saviour*.

4. We are bound to believe in this Saviour of all mankind, *Jesus Christ*, the Son of God, true God, and true man ; *perfect* God from all eternity, equal to his Father in all things ; and *perfect man*, from the time of his coming down from heaven for us, having a body and soul like ours.

5. We must believe that this *Jesus Christ*, our Saviour, who had been long foretold by the prophets, was, at God's appointed time, conceived in the womb of the Virgin *Mary* by the power of the Holy Ghost, without having any man for his father, and was born of her, she still remaining a pure virgin : That during the time of his mortal life, he founded the Christian religion by his heavenly doctrine and wonderful miracles, and then offered himself a sacrifice for the sins of the whole world, by dying upon a cross, to purchase mercy, grace, and salvation for us : And that neither mercy, nor grace, nor salvation, either can, or ever could, since *Adam's* fall, be obtained any otherwise, than through this death and passion of the Son of God.

6. We must believe that *Jesus Christ*, after he had been dead and buried for part of three days, rose again on the third day from death to life, never to die any more ; and that, for the space of forty days, he was pleased, at different times, to manifest himself to his disciples, and then ascended into heaven in their sight ; where, as man, he continually intercedes for us. From thence he sent down the Holy Ghost upon his disciples, to abide with them for ever, as he had promised, and to guide them and their successors into all truth.

7. We must believe the *catholic* or universal *Church* of *Christ*, of which he is the perpetual Head, and his Spirit the perpetual Director ; which is founded upon a rock, and is ever victorious over all the powers of death and hell. This church is always *one*, by all its members professing *one* faith, in *one* communion, under *one*

chief pastor, succeeding *St. Peter*, to whom *Christ* committed his whole flock. *St. John*, xxi. 15, 16, 17. This same church is always *holy*, by teaching a *holy* doctrine, by inviting all to a *holy* life, and by the eminent *holiness* of many of her children. She is *catholic* or universal, by subsisting in *all* ages, by teaching *all* nations, and maintaining *all* truth: she is *apostolical*, by deriving her *doctrine*, her *communion*, her *orders*, and her *mission*, by an uninterrupted succession from the *apostles* of *Christ*.

8. With this *catholic* church the scriptures both of the *old* and *new testament* were deposited by the apostles; she is, in her pastors, the guardian and interpreter of them, and the judge of all controversies relating to them. These scriptures, thus interpreted, together with the *traditions of the apostles*, are to be received and admitted by all christians for the rule of their faith and practice.

9. We must believe that *Jesus Christ* has instituted in his church *seven* sacraments, or mysterious *signs* and instrumental *causes* of divine *grace* in our souls. *Baptism*, by way of a *new birth*, by which we are made children of God, and washed from sin. *Confirmation*, by which we receive the *Holy Ghost* by the imposition of the hands of the successors of the apostles. *Acts*, viii. The *blessed Eucharist*, which feeds and nourishes our souls with the *body* and *blood* of *Christ*, really present under the forms of bread and wine, or under either of them. *Penance*, by which penitent sinners are *absolved* from their sins, by virtue of the commission given by *Christ* to his ministers. *St. John*, xx. and *St. Matt.* xviii. *Extreme Unction* which wipes away the relics of *sin*, and arms the soul with the grace of God in the time of *sickness*. *St. James*, v. *Holy Orders* by which the ministers of God are *consecrated*. And *Matrimony*, which as a sacred sign of the indissoluble union of *Christ* and his church, unites the married couple in a holy band, and imparts a grace to them suitable to that state. *Eph.* v.

10. We must believe, that *Jesus Christ* has also instituted the great *eucharistic sacrifice* of his body and blood

in remembrance of his death and passion. In this sacrifice he is mystically immolated every day upon our altars, being himself both priest and victim. This sacrifice is the principal worship of the new law, in which, and by which, we unite ourselves to *Jesus Christ*, and with him, and through him, we *adore* God in spirit and truth, give him *thanks* for all his blessings, obtain his *grace* for ourselves and the whole world, and *pardon* for all our sins, and those of the living and the dead.

11. We must believe that there is, in the catholic or universal church of God, a *communion of saints*, by means of which we communicate with all *holy ones*, and in all *holy things*. We communicate with the saints in heaven, as our fellow-members under the same head *Christ Jesus*; we give thanks to God for his gifts to them, and we beg a share in their prayers. We communicate with all the saints upon earth, in the same sacraments and sacrifice, and in a holy union of faith and charity. And we communicate with the faithful, who have departed this life in a more imperfect state, and who, by the law of God's justice, are for a while in a place of suffering, by offering prayers and alms, and sacrifice to God for them.

12. We must believe also the necessity of divine *grace*, without which we cannot make so much as one step towards heaven: and that all our good, and all our merits are the gift of God: that *Christ* died for *all* men: that God is not the author of sin: and that his grace does not take away our free-will.

13. We must believe that *Jesus Christ* will come from heaven at the last day to judge us all: that all the dead, both good and bad, shall rise from their graves at the sound of the last trumpet, and shall be judged by him according to their works: that the good shall go to heaven with him, body and soul, to be happy for all eternity, in the enjoyment of the Sovereign Good; and that the wicked shall be condemned, both body and soul, to the torments of hell, which are most grievous and everlasting.

SECT. II.—What every Christian must do, in order to Life everlasting.

Behold one came and said to Jesus, good Master, what shall I do, that I may have life everlasting? and he said to him, if thou wilt enter into life, keep the commandments. *St. Matt. xix. 17.*

1. **EVERY** christian, in order to life everlasting, must *worship* God as his first beginning and last end. This *worship* is to be performed first by *faith*, which makes both the understanding and the will humbly adore and embrace all those truths which God has taught, however obscure and incomprehensible they may be to our weakness. *2dly*, By *hope*, which honors the infinite power, goodness, and mercy of God, and the truth of his promises; and upon these grounds raises the soul to an assured expectation of mercy, grace, and salvation, through the merits of *Jesus Christ*. *3dly*, By *charity*, which teaches us to love God with our whole hearts, for his own sake, and our neighbors as ourselves, for God's sake. *4thly*, By the virtue of *religion*, the chief acts of which are *adoration*, *praise*, *thanksgiving*, *oblation* of ourselves to God, *sacrifice* and *prayer*, which ought to be the daily employments of a christian soul.

2. We must fly all idolatry, all false religions and *superstition*; under which name are comprehended all manner of *divinations*, or pretensions to fortune-telling; all witchcraft, charms, spells, observations of *omens*, *dreams*, &c. All these things are heathenish, and contrary to the worship of the true and living God, and to that dependance a christian soul ought to have on him.

3. We must reverence the name of God and his truth by a religious observance of all lawful oaths and vows, and by carefully avoiding all false, rash, unjust, or blasphemous oaths and curses.

4. We must dedicate some notable part of our time to his divine service; and more especially consecrate to him those days that he has ordered to be sanctified, or *kept holy*.

5 Under God, we must love, reverence, and obey our

parents, and other lawful superiors, spiritual and temporal, and observe the laws of church and state; as also, we must have a due care of our children, and of others that are under our charge, both as to their souls and bodies.

6. We must abstain from all injuries to our neighbor's person, by murder or any other violence; and from all hatred, envy, and desire of revenge: as also from spiritual murder, which is committed by drawing him into sin, by words, actions, or ill example.

7. We must abstain from adultery, and from all uncleanness of thoughts, words, and actions, beyond the lawful use of the marriage bed.

8. We must not steal, cheat, or any other way wrong our neighbor in his goods and possessions; we must give every one his own, pay our debts, and make *restitution* for all unjust damages which we have caused.

9. We must not wrong our neighbor in his character or good name, by detraction or rash judgment; or in his honor, by reproaches and affronts; or rob him of the peace of his mind, by scoffs and contempt; or of his friends, by carrying stories backwards and forwards. In all which cases, whosoever wrongs his neighbor, is obliged to make restitution or satisfaction.

10. As we are commanded to abstain from all deeds of lust and injustice, so are we also strictly obliged to restrain all desires in these kinds, and to resist the irregular motions of concupiscence. So far the ten commandments; which are a short abridgment of the whole eternal and natural law, which admits of no dispensation.

SECT. III.—*Gospel-lessons to be pondered at leisure by every Christian.*

ENTER ye in at the narrow gate, for wide is the gate, and broad is the way, which leads to destruction, and many there are which go in thereat: how narrow is the gate, and strait is the way, that leadeth to life, and few there are that find it! *Matt. vii. 13 14.*

Many are called, but few are chosen. *St. Matt. xx. 16, xxii. 14.*

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven. But he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. *St. Matt. vii. 21.*

What doth it profit a man, if he gain the whole world and lose his own soul? Or, what shall a man give in exchange for his soul? *St. Matt. xvi. 26.*

But one thing is necessary. *St. Luke, x. 42.*

He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me, and he that taketh not up his cross and followeth me, is not worthy of me. *St. Matt. x. 37, 38.*

Whosoever shall deny me before men, I will also deny him before my Father, who is in heaven. *St. Matt. x. 33.* Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he shall come in the glory of his Father with the holy angels. *St. Mark, viii. 38.*

Fear not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. *St. Matt. x. 28.*

He that loveth his life shall lose it, and he that hateth his life in this world, keepeth it unto life eternal. *St. John, xii. 25.*

If any man will come after me, let him deny himself, and take up his cross, and follow me. *St. Matt. xvi. 24.*

Every one of you that doth not renounce all that he possesseth, cannot be my disciple. *St. Luke, xiv. 33.*

If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not carry his cross, and come after me, cannot be my disciple. *St. Luke, xiv. 26.*

The friendship of this world is the enemy of God.

Whosoever therefore will be a friend of this world, he cometh an enemy of God. *St. James*, iv. 4.

Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father but is of the world. And the world passeth away, and the concupiscence thereof; but he that doth the will of God abideth for ever. 1 *St. John*, ii. 15, 16, 17.

Unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *St. Matt.* xviii. 3, 4, 5.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. *St. Matt.* v. 3, 4, 5.

Wo to you that are rich, for ye have your consolation. Wo to you that laugh now, for you shall mourn and weep. *Luke*, vi. 24, 25.

Come to me, all you that labor, and are heavy laden, and I will refresh you. Take my yoke upon you, and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. For my yoke is sweet, and my burden light. *Matt.* xi. 28.

Whosoever shall exalt himself, shall be humbled; and he that shall humble himself, shall be exalted. *St. Matt.* xxiii. 12.

God resisteth the proud, but to the humble he giveth grace. 1 *St. Peter*, v. 5.

Take heed that you do not your justice before men, to be seen by them; otherwise you shall not have a reward of your Father, who is in heaven. *St. Matt.* vi. 1.

No man can serve two masters.—You cannot serve God and Mammon. *Matt.* vi. 24.

Lay not up for yourselves treasures on earth, where rust and moth consume and where thieves break through

and steal But lay up for yourselves treasures in heaven.
St. Matt. vi. 19.

Seek first the kingdom of God, and his justice, and all these things shall be added unto you. *Matt. vi. 33.*

If you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. *Rom. viii. 13.*

Neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God. *1 Cor. vi. 9.*

If any man violate the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. *1 Cor. iii. 17.*

Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart. *St. Matt. v. 28.*

If thy right eye cause thee to offend, pluck it out, and cast it from thee.—And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is better for thee that one of thy members should perish, than that thy whole body should be cast into hell. *Matt. v. 29, 30.*

If you will not forgive men, neither will your Father forgive you your offences. *Matt. vi. 15.*

Love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you; that ye may be the children of your Father who is in heaven. *Matt. v. 44.*

I give you a new commandment, that you love one another, as I have loved you. *St. John, xiii. 34.*

If I speak with the tongues of men and of angels and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophesy, and should know all mysteries, and all knowledge; and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing: and if I should distribute all my goods to feed the poor, and if I should

deliver my body to be burned, and have not charity, it profiteth me nothing. *1 Cor.* xiii.

Render to no man evil for evil.—If it be possible, as much as is in you, have peace with all men. Revenge not yourselves. Be not overcome by evil, but overcome evil with good. *Rom.* xii. 17.

Let not the sun go down upon your anger. *Eph.* v. 26.

Through many tribulations we must enter into the kingdom of God. *Acts*, xiv. 21.

All that will live godly in *Christ Jesus*, shall suffer persecution. *2 Tim.* iii. 12.

In your patience you shall possess your souls. *St. Luke*, xxi. 19.

Whatsoever you would that men should do to you, do you also to them. *St. Matt.* vii. 12.

Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly. *Luke*, xxi. 34.

Be you therefore perfect, as also your heavenly Father is perfect. *St. Matt.* v. 48.

Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened unto you. *St. Matt.* vii. 7.

If you ask the Father any thing in my name, he will give it to you. *St. John*, xvi. 23.

Let him that thinketh himself to stand, take heed lest he fall. *1 Cor.* x. 12.

Watch; because you know not at what hour your Lord will come.—Be ready, because you know not at what hour the Son of man will come. *St. Matt.* xxiv. 42, 44.

Watch ye and pray, that ye enter not into temptation. *St. Matt.* xxvi. 41.

Whether you eat, or drink, or whatsoever else you do, do all to the glory of God. *1 Cor.* x. 31.

We brought nothing into this world, and certainly we can carry nothing out. But having food and wherewith

to be covered, with these we are content. But they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which plunge men into destruction and perdition. For covetousness is the root of all evils. *1 Tim. vi. 7, 8, 9, 10.*

Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. *St. Matt. vii. 19.*

Except you do penance, you shall all likewise perish. *St. Luke, xiii. 5.*

He that shall persevere to the end, he shall be saved. *St. Matt. xxiv. 13.*

Be thou faithful unto death, and I will give thee the crown of life. *Rev. ii. 10.*

It is a fearful thing to fall into the hands of the living God. *Heb. x. 31.*

Behold I come quickly, and my reward is with me, to render to every man according to his works. *Rev xxii. 12.*

The Manner of Lay Persons Baptizing an Infant in Danger of Death.

TAKE common water, pour it on the head or face of the child, and, while you are pouring it, say the following words :

“I baptize thee in the name of the Father and of the Son, and of the Holy Ghost. Amen.”

A MORNING EXERCISE.

We must prevent the sun to bless thee, O God! and adore thee at the dawning of the light. *Wisd. xvi. 28.*

O God, my God, to thee do I watch at break of day. *Ps. lxii. 2.*

AT your first waking in the morning make the sign of the cross, saying, ✕ *In the name of the Father, and of the Son, and of the Holy Ghost, Amen. Blessed be the holy and undivided Trinity, now and for ever, Amen.* Then adore

God, and make an offering of your whole being to him for that day and for ever.

Take great care not to let the devil run away with your *first* thoughts: for very much depends upon giving them to God, who is your first beginning, and last end, and therefore expects from you the first fruits of the day. And as he has, with an incomparable love, watched over you all the night whilst you were asleep, it would be very ungrateful not to open the eyes of your soul, to look up towards him, and give yourself to him, as soon as you awake.

Take care also to rise early, that you may gather the manna of heaven; of which you will have little or no share, if you begin the day by indulging sloth and sensuality in bed, instead of employing that first and most precious time in conversation with God.

Whilst you are dressing and washing yourself, entertain some pious thoughts, and by devout aspirations, beg of God to clothe your soul with heavenly virtues, and to wash you clean from all stains of sin.

Then kneel down in your oratory, or by your bedside: make the sign of the cross, in memory of *Christ* crucified: and place yourself in the presence of the divine Majesty, by a lively faith that he sees and behold, you, and is in the very centre of your soul.—Bow yourself down to adore him, beg pardon for your unworthiness and sins, and crave his grace, that you may behave yourself as you ought in his presence.—Then say

The Lord's Prayer.

OUR Father who art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation. but deliver us from evil. *Amen.*

The Angelic Salutation.

HAIL *Mary*, full of grace, the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, JESUS. Holy *Mary*, mother of God, pray for us, sinners, now, and at the hour of our death. *Amen.*

The Apostles' Creed.

I BELIEVE in God the Father Almighty, Creator of heaven and earth. And in *Jesus Christ* his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin *Mary*; suffered under *Pontius Pilate*, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

The Confiteor.

I CONFESS to Almighty God, to blessed *Mary* ever virgin, to blessed *Michael* the archangel, to blessed *John* the baptist, to the holy apostles *Peter* and *Paul*, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault: therefore I beseech the blessed *Mary* ever virgin, the blessed *Michael* the archangel, the blessed *John* the baptist, the holy apostles *Peter* and *Paul*, and all the saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to life everlasting. *Amen.*

May the Almighty and merciful Lord give me pardon, absolution, and remission of all my sins. *Amen.*

An Act of Faith of the Presence of God.

O MY God, I firmly believe thou art here, and perfectly seest me, and that thou observest all my actions; all my thoughts, and the most secret motions of my heart. Canst thou suffer in thy holy presence a sinner, who has so often offended thee? It is thy goodness and liberality, which invite and command my poverty to come to thee. Give me grace therefore to pray as I ought.

Come, O Holy Spirit ! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts will be regenerated.

R. And thou wilt renew the face of the earth.

Let us pray.

O GOD, who by the light of the Holy Ghost didst instruct the hearts of the faithful, give us, by this same Holy Spirit, a love and relish of what is right and just, and the constant enjoyment of his comforts ; through Jesus Christ our Lord, who with thee, in the unity of the same Holy Ghost, liveth and reigneth one God for ever. *Amen.*

An Act of Adoration and Thanksgiving.

O MY God ! I adore thee as my Creator and my sovereign Good : and with all possible thanksgiving I acknowledge the many benefits thou hast conferred upon me, in relation both to body and soul. Thou hast created me out of nothing ; redeemed me by the death of thy Son ; sanctified me by the grace of thy Holy Spirit ; preserved me from an infinity of dangers, and from hell fire, which I deserved by my sins. Thou knowest I am an unprofitable and an ungrateful Servant, nevertheless thou hast all this time had patience with me ; thou hast preserved me the night past, and given me this present day, that I may labor with more care and diligence than I have hitherto done, to obtain the crown of immortal glory, which thy goodness has prepared for me. O my God ! how good thou art towards me ! What return can I make for such innumerable benefits ? I will bless thy holy name, and serve thee all the days of my life.

Here call to mind the chief sins of your life past, and make resolutions against the temptations and dangerous occasions you may perhaps meet with this day.

An Act of Contrition with good Resolutions.

O MY God ! how ill have I hitherto lived ! How little have I done for thee ! I am heartily sorry I have

spent and lost that time in offending thee, which thy infinite goodness gave me to be employed in thy service, in advancing the good of my soul, and in purchasing everlasting life : I detest all the sins I have committed against thy divine Majesty. I am sorry that I have offended thee, because thou art infinitely good, and sin is infinitely displeasing to thee : I love thee with my whole heart and soul, and I firmly purpose, by the help of thy grace, to serve thee more faithfully for the future. Receive, I beseech thee, the remainder of my life ; I renew my promises made in baptism ; I renounce the devil, his works, and all his pomps ; I now begin and will endeavor to spend this day according to thy holy will, both as to the nature and circumstances of my actions, performing them so as they may be pleasing to thee. I will take particular care to avoid the failings to which I am subject, and to exercise the virtues which are most agreeable to my state and employment.

An Oblation.

I OFFER to thee, O my God ! the life and death of thy only Son ; and with them these my affections and resolutions, my thoughts, words, deeds, and sufferings of this day, and of all my life, in honor of thy adorable Majesty ; in thanksgiving for all thy benefits, in satisfaction for my sins, and to obtain the assistance of thy grace ; that, persevering to the end in doing thy holy will, I may love and enjoy thee for ever in thy glory.

A Petition.

THOU knowest, O God ! how weak and unable I am to do good : Leave me not to myself, but take me into thy protection, and give me grace faithfully to comply with these holy resolutions. Enlighten my understanding with a lively faith, raise up my will to a firm hope, and inflame it with an ardent charity.

Strengthen my weakness, and cure the corruption of my heart ; grant that overcoming my enemies, both visi-

ble and invisible, I may make good use of thy grace, and vouchsafe to add to these blessings the inestimable gift of final perseverance.

V. To thee, O Lord, I have lifted up my voice.

R. And early in the morning my prayer shall come before thee.

V. Let my mouth be ever filled with thy praises.

R. That I may publish thy glory, and all the day thy greatness.

V. Turn away thy face, O Lord, from my sins.

R. And blot out all my iniquities.

V. Create in me a clean heart, O God.

R. And renew a right spirit in me.

V. Cast me not out of thy sight ;

R. Nor take thy Holy Spirit from me.

V. Restore me to the joy of thy saving mercy ,

R. And strengthen me with thy perfect spirit.

V. Our succor is the name of our Lord ;

R. Who hath made both heaven and earth.

V. Vouchsafe, O Lord, this day,

R. To preserve us from all sin.

V. Have mercy on us, O Lord,

R. Have mercy on us.

V. Let thy mercy, O Lord, be poured upon us,

R. According to the hopes we have placed in thee.

V. O Lord, hear my prayer.

R. Let my supplication come to thee.

Let us pray.

ALmighty Lord and God, who hast brought us to the beginning of this day, let thy powerful grace so conduct us through it, that we may not fall into any sins but that all our thoughts, words, and actions, may be regulated according to the rules of thy heavenly justice and tend to the observance of thy holy law : Through the merits of Jesus Christ our Lord. *Amen.*

Let us pray.

LORD God, and King of heaven and earth, vouchsafe this day to rule and sanctify, to direct and govern

our souls and bodies, our senses, words, and actions in a conformity to thy law, and a strict obedience to thy commands that by the help of thy grace, O Saviour of the world we may be fenced and freed from all evils, both now and for ever. *Amen.*

Let us pray.

O GOD, who out of thy unspeakable providence, art pleased to appoint thy holy angels for our guardians, give ear to the supplications which we make for a continuance of their protection, and that we may be added to their joyful number for all eternity. *Amen.*

May the blessed Virgin Mary, St. Joseph, and all the Saints, be our intercessors with the Lord, that we may be succored and secured by Him who lives and reigns for everlasting ages. *Amen.*

May our Lord bless us, and preserve us from all evils, and bring us to life everlasting; and may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

THE ANGELUS DOMINI,

To be said Morning, Noon, and Night, in memory of our Saviour's becoming Man for our Salvation.

1. **T**HE angel of the Lord declared unto *Mary*, and she conceived of the Holy Ghost. *Hail Mary, &c.*

2. Behold the handmaid of the Lord, may it be done unto me according to thy word. *Hail Mary, &c.*

3. And the Word was made flesh, and dwelt among us. *Hail Mary, &c.*

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of *Christ* thy Son was made known by the message of an angel, may by his passion and cross be brought to the glory of his resurrection through the same *Christ* our Lord. *Amen.*

INSTRUCTIONS FOR MEDITATION, OR MENTAL PRAYER,

PROPER TO BE MADE EVERY MORNING.

' will meditate on thee in the Morning. *Psalm*, lxii. 7.

The Wise Man will give his heart to resort early to the Lord, that made him, and he will pray in the sight of the most High. *Eccles* xxxix. 6.

MEDITATION, consisting of *considerations* on the great truths of Christianity, pious *affections*, and manifold *elevations* of the soul to God, and serious *resolutions* of devoting one's self to him, is allowed to be one of the most important exercises of a Christian life, and such as ought to be performed daily, by as many as would serve God in good earnest. The *time* most proper for it is the morning. The most proper *place* one's closet, or any other, where one can be most recollected. The chief subjects to be meditated on, especially for beginners, are, the end for which we came into this world: the benefits of God, and the many motives we have to love and serve him: the vanity of the honors, riches, and pleasures of this life; and how very suddenly all these things vanish away; the enormity of sin, and the multitude of our sins in particular; the certainty and uncertainty of death; and the necessity of preparing for it: the account we must one day give to an all-seeing Judge: the eternal joys of heaven, and the eternal torments of hell: the presence and majesty of God: the life and death of *Jesus Christ*: the examples of his saints: the state of our own interior, in order to the knowledge of ourselves, our passions and vices, &c.

The method of meditation prescribed by that great master in spirituality, St. *Francis de Sales*, in his *Introduction*, part the 2d, is as follows:

First, place yourself in the presence of God, by a lively faith that he sees and beholds you, and is most intimately present in the centre of your soul: prostrate yourself in spirit before him, to adore this sovereign Lord, whose majesty fills heaven and earth: make an offering of your whole being to him; and humbly beg his pardon for all your past treasons and sins.

Secondly, Implore with fervor and humility his light and

grace, that you may perform this important exercise as you ought.

Thirdly, Consider attentively upon the subject which you have chosen for your meditation, (which you ought to have prepared over night,) and let the truths of heaven sink deep into your soul. Dwell most upon such points as you find yourself most affected with.

Fourthly, From these considerations draw pious *affections* of the love of God, of gratitude for his benefits, repentance for your sins, and the like, which are the principal part of mental prayer, and what you ought most to insist upon.

Fifthly, From these affections pass on to good resolutions of a serious amendment of your life, particularly with regard to such failings as you are most subject to: and determine with yourself to begin that very day to put these good purposes in execution on such occasions as shall offer.

Sixthly, Conclude by thanksgiving to God for the affections and resolutions he has given you; offer them to him, and beg his blessing on them.

Seventhly, Lay up in your minds such points of your meditation as have touched you most, and oftentimes in the day reflect upon them; which the saint compares to gathering, as it were, a nosegay, in this garden of devotion, to smell at all the day.

Eighthly, Such as find difficulty in meditation may help themselves by using some good book, reading leisurely and pausing upon what they read, and drawing proper affections and resolutions from it.

TEN MEDITATIONS

Out of the first Part of St. Francis de Sales's Introduction: which may serve as Examples of this Exercise; and are very proper to bring a Soul to a Resolution of serving God.

With desolation is all the land made desolate, because there is none that considereth in the heart. *Jeremiah*, xii. 11.

THE FIRST MEDITATION.—*On our Creation.*

Preparation. 1. PLACE yourself in the presence of God.
2. Beseech him to inspire you.

Considerations 1. Consider that so many years ago you were not yet in the world, and that your being was a mere nothing. Where were we, O my soul, at that time? the world had lasted so many ages, and yet there was no news of us.

2 God has framed you out of this nothing, to make you what you are, merely of his own goodness; having no need at all of you.

3. Consider the being that God has given you; for it is the highest in this visible world, capable of eternal life, and of being perfectly united with his Divine Majesty.

Affections and Resolutions. 1. *Humble yourself exceedingly in the presence of God, saying in your heart with the Psalmist, O Lord, I am in thy sight a mere nothing, and how hadst thou remembrance of me to create me! alas, my soul, thou wast ingulfed in that ancient nothing, and hadst yet been there had not God drawn thee thence. And what couldst thou have done remaining there.*

2. *Give thanks to God.* O my great and good Creator, how am I obliged to thee, since thou hast vouchsafed to take me out of this nothing, and by thy mercy to make me what I am! What can I do to bless thy holy name as I ought, and to render due thanks to thy inestimable goodness.

3. *Confound yourself.* But alas! my Creator, instead of uniting myself to thee by love and service, I have been a rebel to thee by my inordinate affections, wandering and straying away from thee, to unite myself to sin; valuing thy goodness no more than if thou hadst not been my Creator.

4 *Prostrate yourself before God.* O my soul, know that the Lord is thy God: it is he that has made thee, and not thou thyself. O God, I am the work of thy hands.

5. I will then no more henceforth take pleasure in myself, I am nothing. Why dost thou magnify thyself, O dust and ashes? yea, rather, O mere nothing, why

dost thou exalt thyself? To humble therefore myself, I resolve to do *such* and *such* things; to suffer *such* and *such* disgraces; I will change my life and henceforth follow my Creator, and esteem myself honored with that condition and being which he has given me, employing it entirely in obedience to his will, by such means as shall be taught me, and as I shall learn from my ghostly father.

Conclusion. 1. *Give thanks to God.* Bless thy God, O my soul, and let all that is within me praise his holy name; for his goodness has drawn me, and his mercy has created me, out of nothing. 2. *Offer.* O my God, I offer to thee the being which thou hast given me: from my heart I dedicate and consecrate it to thee. 3. *Pray.* O God, strengthen me in these affections and resolutions. O blessed Virgin, recommend them to the mercy of thy Son, with all for whom I ought to pray. *Our Father, Hail Mary, I believe in God, &c.*

After your prayer, out of these considerations which you have made, gather a little nosegay of Devotion, to smell to all the rest of the day.

THE SECOND MEDITATION.—*On the End for which we were created.*

Preparation. 1. PLACE yourself in the presence of God. 2. Beseech him to inspire you.

Considerations. 1. God has not placed you in this world for any need he has of you, who are altogether unprofitable to him, but only to exercise his goodness in you by giving you his grace and glory. And to this end he hath enriched you with an understanding to know him, with a memory to be mindful of him, with a will to love him, an imagination to represent to yourself his benefits, eyes to behold his wondrous works, a tongue to praise him; and so of the other faculties.

2. Being created and put into the world for this intent, all actions contrary to it are to be avoided and rejected.

and whatever conduceth not to this end ought to be condemned as vain and superfluous.

8. Consider the wretchedness of worldlings, who never think of this, but live as though they believed themselves created for no other end, than to build houses, plant trees, heap up riches, and such like fooleries.

Affections and Resolutions. 1. *Confound yourself reproaching your soul with her misery, which has hitherto been so great, as that she hath seldom or never considered this.* Alas! shall you say, how did I employ my thoughts, O God, when I placed them not upon thee? What did I remember when I forgot thee? What did I love when I loved not thee? Alas! I ought to have fed upon truth, and I have glutted myself with vanity; I have served the world, which was created but to serve me.

2. *Detest your past Life.* I renounce you, O vain thoughts and unprofitable fancies; I abjure you, O frivolous and hateful remembrances; O unfaithful and disloyal friendships, lewd and wretched slaveries, ungrateful contentments, and irksome pleasures, I abhor you.

3. *Return to God.* And thou, O my God, my Saviour, thou shalt be from henceforth the sole object of my thoughts; I will no more apply my mind to objects that may be displeasing to thee. My memory shall entertain itself all the days of my life with the greatness of thy clemency, so mercifully exercised on me: thou shalt be the delight of my heart, and the sweetness of my affections.

4. Ah! such and such trash and trifles to which I applied myself; such and such unprofitable employments, in which I have foolishly squandered away my days; such and such affections which have captivated my heart, shall henceforth be a horror to my thoughts, and to this end I will use such and such good remedies.

Conclusion. 1. *Thank God who made you for so excellent an end.* Thou hast created me, O Lord, for thyself, and for the everlasting enjoyment of thy incomprehensible glory: O when shall I be worthy of it!

When shall I praise thee and bless thee as I ought?

2. *Offer.* I offer to thee, O my dear Creator, all these affections and resolutions, with all my heart and soul.

3. *Pray.* I beseech thee, O God, to accept my desires and purposes, and give thy holy benediction to my soul, to the end that it may accomplish them, through the merits of thy blessed Son's blood, shed for me upon the cross, &c. *Our Father, Hail Mary, I believe in God, &c.* Make your little nosegay of devotion as aforesaid.

THE THIRD MEDITATION.—*On the benefits of God.*

Prepa- 1. **P**LACE yourself in the presence of God.
ration. 2. Beseech him to inspire you.

Considerations. 1. Consider the corporeal gifts which God has bestowed upon you : what a body ; what conveniences to maintain it ; what health, and lawful recreations to entertain it ; what friends and assistances ! But consider all this with respect to many other persons much more worthy than yourself, who are destitute of all these blessings : some spoiled in their bodies, health, and limbs ; others abandoned to the mercy of reproaches, contempts, and dishonors ; others oppressed with poverty ; and God has not suffered *you* to become so miserable.

2. Consider the gifts of mind. How many are in the world stupid, frantic, or mad ; and why are *you* not of this number ? God has favored you. How many are there who have been brought up rudely and in gross ignorance ; and by God's providence *you* have been educated liberally and honorably.

3. Consider the spiritual graces. *O Philotheus, you* are a child of the catholic church ; God has taught you to know him even from your most tender age.—How often has he given you his sacraments ; how many inspirations, internal illuminations, and reprehensions for your amendment ? How frequently has he pardoned you your faults ; how often has he delivered you from the occasions of casting yourself away to which you were exposed ? And were not all these years past given

you as a time and opportunity to advance the good of your soul? Consider in particular how good and gracious God has always been to you.

Affections and Resolutions. 1. *Admire the goodness of God.* O how good is my God towards me! O how gracious is he! How rich is thy heart, O Lord, in mercy and liberal in clemency! O my soul, let us recount for ever how many favors he has done us.

2. *Be astonished at your ingratitude.* But what am I, O Lord, that thou art so mindful of me? Ah! How great is my unworthiness! Alas! I have even trodden thy blessings under foot. I have dishonored thy graces, perverting them into abuse and contempt of thy sovereign goodness. I have opposed the depth of my ingratitude to the height of thy grace and favor.

3. *Stir yourself up to acknowledgment.* Well then, my heart, be now no more unfaithful, ungrateful, and disloyal to this great Benefactor. And now, shall not my soul henceforth be wholly subject to God, who has done so many wonders and favors to me and for me?

4. Ah! withdraw then your body, *Philothous*, from such and such sensualities; and consecrate it to the service of God, who has done so much for it.—Apply your soul to know and acknowledge him by such exercises as shall be requisite for that purpose.—Employ diligently the means which you have in the church to save your soul, and love Almighty God.—Yes, O my God, I will be diligent in prayer; I will hear thy holy word, and put in practice thy inspirations and counsels.

Conclusion. 1. Thank God for the knowledge he hath now given you of your duty, and for the benefits hitherto received. 2. Offer him your heart with all your resolutions. 3. Pray him that he will strengthen you to practise them faithfully through the merits of his Son's death. Implore the intercession of the blessed Virgin, and of the Saints. *Our Father, Hail Mary, I believe, &c.* Make your little spiritual nosegay as before.

THE FOURTH MEDITATION.—*On Sin.*

Preparation. 1. **P**LACE yourself in the presence of God.
 2. Beseech him to inspire you.

Considerations. 1. Call to mind how long it is since you began to sin, and examine how much, since that *beginning*, sins have been multiplied in your heart. How every day you have increased them against God, against yourself, and against your neighbor, by work, by word, or by desire.

2. Consider your evil inclinations, and how far you have followed them; and by these two points you shall find that your sins are greater in number than the hairs of your head, yea, than the sands of the sea.

3. Consider in particular the sin of ingratitude against God, which is a general sin, and extends itself over all the rest, making them infinitely more enormous. Consider then how many benefits God has bestowed upon you, and how you have abused them all in prejudice of the giver: and in particular how many inspirations have you despised? How many good motions have you made unprofitable? But, above all, how many times have you received the sacraments? And where are the fruits of it? What is become of all those precious jewels with which your dear spouse adorned you? All these have been buried under your iniquities. With what preparations have you received them? Think on this ingratitude, that God, having run so far after you, you have run from him to lose yourself.

Affections and Resolutions. 1. *Be confounded at your misery.* O my God! How dare I appear before thy eyes! Alas! I am but the corruption of the world, and a very sink of sin and ingratitude. Is it possible that I have been so disloyal, as not to have left any *one* of my senses, nor any *one* of the powers, of my soul but which I have corrupted, violated, or defiled? And that not so much as one day of my life has passed, in which I have not brought forth such wicked effects? Is it thus that I have recompensed the benefits of my Creator, and the precious blood of my Redeemer?

2. *Crave pardon*, and cast yourself at the feet of your Lord, like the prodigal child, like a penitent *Magdalen*, or like a woman that has defiled her marriage-bed with all kind of adultery. Have mercy, O Lord, upon this poor sinner! Alas! O living fountain of compassion, have pity on this wretch.

3. *Resolve to live better*. No, O Lord, never more, with the help of thy grace, never more will I abandon myself to sin. Alas, I have loved it too much; now I detest it, and embrace thee. O Father of mercy, I will live and die in thee.

4. To expiate my sins past, I will accuse myself of them courageously; and will not leave one unbanished from my heart.

5. I will use all possible endeavors to extirpate all the roots of sin out of my heart, and in particular *such* and *such* vices which I am most inclined to.

6. To accomplish this, I will constantly embrace the means which I shall be advised to; and think I have never done enough to repair such grievous offences.

Conclusion. 1. Give God thanks for expecting your amendment till this hour; and bless him that he has given you these affections.

2. Offer him up your heart, that you may put them in execution.

3. Desire him to strengthen you, &c. *Our Father, Hail Mary, I believe, &c.* Make your little nosegay of devotion as above.

THE FIFTH MEDITATION.—*On Death.*

Preparation. 1. PLACE yourself in the presence of God. 2. Beseech him to inspire you with his grace.

3. Imagine yourself to be extremely sick, lying on your death-bed, without any hope of recovery.

Considerations. 1. Consider the uncertainty of the day of your death. O my Soul, thou must one day go out of this body; but *when* shall that day be? Shall it

be in winter or in summer? In city or in country? By day or by night? Shall it be suddenly, or on notice given thee? By sickness or by accident? Shalt thou have leisure to make thy confession? Shalt thou have the assistance of thy ghostly father? Alas! of all this we know nothing at all; only certain it is, that we shall lie, and that perhaps *sooner* than we imagine.

2. Consider that then the world shall end in regard to you: for it will last no longer to you; it will turn upside down before your eyes; for then the pleasures and vanities, the worldly joys and fond affections of our life will seem to us shadows and airy clouds.—Ah wretch! for what toys and trifles have I offended God! You shall then see that for a mere nothing you have forsaken him. On the contrary, devotion and good works will then seem to you sweet and delightful. O why did I not follow this lovely and pleasant path? The sins which before seemed very little, will appear as big as mountains, and your devotion very small.

3. Consider the long and languishing *farewells* your soul will then give this world; she will then take her leave of riches, vanities, and all idle company; of pleasures, pastimes, friends, and neighbors; of kindred, children, husband and wife; in short, of every creature; and finally of her own body, which she will leave pale, hideous, and loathsome.

4. Consider with what hurrying they will carry away this body, to cover it under the earth, which done, the world will think no more of you, than you have thought on others; God's peace be with him, they will say, and that's all. O death, how void art thou of regard or pity!

5 Consider how the soul, being departed from the body, takes her way to the right hand, or to the left. Alas! whither shall your's go? What way shall it take? No other than that which it began here in this world.

Affections and Resolutions. 1. *Pray to God, and cast yourself into his arms.* Alas, O my Lord, receive me into thy protection at that dreadful day: make that hour

happy and favorable to me ; and rather let all the other days of my life be sad and sorrowful.

2. *Despise the world.* Since then I know not the hour in which I must leave thee, O *wretched world*, I will no more set my heart upon thee. O my dear friends and relations, pardon me if I love you no more but with a holy friendship, which may last eternally ; for why should I unite myself to you, so as to be forced to break and dissolve that knot ?

3. I will then prepare myself against that hour, and take all possible care to end this journey happily. I will secure the state of my conscience to the utmost of my ability, and take present order for the amendment of *such and such* defects.

Conclusion. Give thanks to God for these resolutions which he has given you. Offer them to his Divine Majesty. Be instant with him to give you a happy death, by the merits of that of his dearly beloved Son. Implore the assistance of the blessed Virgin, and of the glorified Saints. *Our Father, Hail Mary, I believe, &c.* Make a posey of myrrh.

THE SIXTH MEDITATION.—*On Judgment.*

Preparation. 1. **P**LACE yourself in the presence of God.
2. Beseech him to inspire you with his grace.

Consideration. 1. After the time that God hath prescribed for the continuance of the world ; after many signs and dreadful presages, which will cause men to pine away through fear and anguish ; a fire, raging like a torrent, shall burn and reduce to ashes every thing that is upon the face of the earth ; nothing which we see upon it shall be spared.

2. After these flames and thunder bolts, all men shall arise from their graves (excepting such as are already risen) and at the voice of the Angel they shall appear in the valley of *Josophat*. But alas ! with what difference !

For the one sort shall arise in glorified and resplendent bodies; the other in bodies most hideous and horrid.

3. Consider the majesty with which the Sovereign Judge will appear, environed with all his angels and saints; before him shall be borne his cross, shining much brighter than the sun; an ensign of mercy to the good, and of justice to the wicked.

4. This sovereign Judge, by his dreadful command, which shall be suddenly obeyed, will separate the good from the bad, placing the one at his right hand, and the other at his left. O everlasting separation! after which these two companies shall never meet.

5. The separation being made, and the books of conscience opened, all men shall see clearly the malice of the wicked, and their contempt against God; and on the other side the penance of the good, and the effects of God's grace which they have received, and nothing shall lie hid. O God, what a confusion will this be to the one, and what a consolation to the other!

6. Consider the last sentence pronounced against the wicked: *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.* Ponder well those weighty words. *Depart*, saith he, a word of eternal banishment against those miserable wretches, excluding them eternally from his glorious presence. He calls them *cursed*. O, my soul, how dreadful a curse! a general curse, including all manner of woes! an irrevocable curse, comprehending all time and eternity. He adds *into everlasting fire*. Behold, O my heart, this vast eternity! O eternal eternity of pains, how dreadful art thou!

7. Consider the contrary sentence of the good: *Come*, saith the judge; O sweet word of salvation, by which God draws us to himself, and receives us into the bosom of his goodness! *Blessed of my Father*, O dear blessing, which comprehends all happiness! *Possess the kingdom prepared for you from the foundation of the world.* O good God, what excess of bounty! for this kingdom shall never have an end.

Affections and Resolutions. 1. Tremble, O my soul at the remembrance of those things. O my God, who shall secure me in that day, when the pillars of heaven shall tremble for fear!

2. Detest your sins, which only can condemn you on that dreadful day.

3. Ah! wretched heart of mine, resolve to amend. O Lord, I will judge myself now, that I may not be judged then. I will examine my conscience, and condemn myself. I will accuse and chastise myself, that the eternal Judge may not condemn me in that dreadful day, I will therefore confess my sins; accept of all necessary advice, &c.

Conclusion. Thank God, who has given you means to provide for that day, and time to do penance.—Offer him your heart to perform it. Pray him to give you grace duly to accomplish it. *Our Father, Hail Mary, I believe, &c.* Make your spiritual nosegay for all the day.

THE SEVENTH MEDITATION.—On Hell.

Preparation. 1. PLACE yourself in the presence of God. 2. Humble yourself, and implore his assistance.

3. Represent to yourself a dark city, all burning, all stinking with pitch and brimstone, and full of inhabitants, who cannot get out.

Considerations. 1. The damned are in the depth of hell, as within this woful city, where they suffer unspeakable torments, in all their senses and members; because, as they have employed all their senses and members in sinning, so shall they suffer in them all the punishments due to sin. The eyes, for lascivious looks shall be afflicted with the horrid vision of hell and devils. The ears, for delighting in vicious discourses, shall hear nothing but wailings, lamentations, desperate howlings; and so of the rest.

2. Besides all these torments, there is another greater, which is the loss and privation of God's glory, from the

sight of which they are excluded for ever. Now, if *Absalom* found it more grievous to him to be denied the seeing the face of his father *David*, than to be banished, O God, what a grief it will be, to be for ever excluded from beholding thy most sweet and gracious countenance!

3. Consider, above all, the eternity of these pains, which above all things makes hell intolerable. Alas! if a flea in your ear, or if the heat of a little fever make one short night so long and tedious, how terrible will the night of eternity be, accompanied with so many torments! From this eternity proceed eternal despair, infinite rage and blasphemy.

Affections and Resolutions. 1. *Terrify yourself with the words of the prophet Isaiah*; O, my soul, art thou able to live for ever in everlasting flames, and amidst this devouring fire? Wilt thou forfeit the sight of thy God for ever?

2. *Confess that you have deserved hell, yea, oftentimes.* From henceforth will I take a new course; for why should I go down into this bottomless pit? I will therefore use *this* or *that* endeavor to avoid *sin*, which only can bring me to this eternal death.

Give thanks. Offer. Pray. *Our Father, Hail Mary, I believe, &c.*

THE EIGHTH MEDITATION.—On Heaven.

Preparation. 1. **P**LACE yourself in the presence of God. 2. Beseech him to inspire you with his grace.

Considerations. 1. Consider a fair and clear night, and think how pleasant it is to behold the sky all spangled with a multitude and variety of stars; join this now with the beauty of as clear a day, so as the brightness of the sun may no way hinder the lustre of the stars or moon; and then say boldly, that all this put together is nothing in comparison with the excellent beauty of the heavenly paradise. Oh! how this lovely place is to be desired! Oh! how precious is this city.

2. Consider the glory, beauty, and multitude of the inhabitants in this blessed country: those million of millions of angels, cherubims and seraphims: those troops of apostles, prophets, martyrs, confessors, virgins, and holy matrons. The number is innumerable. Oh how blessed is this company! the meanest of them is more beautiful to behold than all this world: what a sight then will it be to see them all? But, O my God, how happy are they! they sing continually harmonious songs of eternal love; they enjoy a constant mirth; they interchange one with another unspeakable contentments, and live in the comfort of a happy and indissoluble society.

3. In fine, consider how blessed they are to enjoy God, who rewards them for ever with his lovely aspect, and by the same infuses into their hearts a treasure of delights: how great a happiness it is to be united everlastingly to this Sovereign Good! They are there like happy birds flying and singing perpetually in the air of his divinity, which encompasses them on all sides with incredible pleasure. There every one does his best, and without envy, sings the Creator's praise. Blessed be thou for ever, O sweet and sovereign Creator and Redeemer, who art so bountiful to us, and dost communicate to us so liberally the everlasting treasures of thy glory: Blessed be you for ever, says he, my beloved creatures, who have so faithfully served me, and who now shall praise me everlastingly, with so great love and courage.

Affections and Resolutions. 1. *Admire and praise this heavenly country.* Oh how beautiful art thou, my dear Jerusalem! and how happy are thy inhabitants!

2. *Reproach your heart with the little courage it has had hitherto, in wandering so far from the way of this glorious habitation.* Oh, why have I strayed so far from my Sovereign Good? Ah! wretch that I am, for these foolish and trivial pleasures have I a thousand thousand times forsaken eternal and infinite delights? Was I not mad, to despise such precious blessings for so vain and contemptible affections.

3. *Aspire now with fervor to this delightful habitation.*
 O my gracious God, since it has pleased thee at length to direct my wandering steps in the right way, never hereafter will I turn back. Let us go, my dear soul, let us go to this eternal repose: let us walk towards this blessed land that is promised us. What have we to do in this *Egypt*? I will therefore disburthen myself of all such things as may divert or retard me in so happy a journey; I will perform *such* and *such* things as may conduct me to it.

Give thanks. Offer. Pray. *Our Father, Hail Mary, I believe, &c.*

THE NINTH MEDITATION.—*By way of election and choice of Heaven.*

Preparation. 1. PLACE yourself in the presence of God.
 2. Humble yourself before his Majesty, and beseech him to inspire you with his grace.

3. Imagine yourself to be in a plain field, all alone with your good angel, as young *Tobias* going to *Rages*, and that he shows you heaven open, with all the pleasures represented in the former meditation; then beneath that he shows you hell wide open, with all the torments described in the meditation of hell; you being thus placed in your imagination, and kneeling by your good angel.

Considerations. 1. Consider that it is most true, you are between heaven and hell; and that the one and the other is open to receive you, according to the choice you shall make.

2. Consider that the choice you shall make in *this* world, shall last for eternity in the other.

3. And though both the one and the other be open to receive you, according to your choice; yet God, who is ready to give you either the one by his justice, or the other by his mercy, desires, notwithstanding, with an incomparable desire, that you would make choice of *heaven*; and your good angel also importunes you with all

his power, offering you on God's behalf a thousand assistances, and a thousand graces, to help you thither.

4. Consider, that *Jesus Christ* beholds you from above in his clemency, and graciously invites you, saying, Come, my dear soul, to everlasting rest, within the arms of my goodness, where I have prepared immortal delights for thee in the abundance of my love. Behold likewise, with your inward eyes, the blessed Virgin, who with a motherly love exhorts you, saying, take courage my child, despise not the desire of my Son, nor so many sighs which I have given for thee, thirsting with him after thy eternal salvation. Behold the saints also exhorting you, and millions of blessed souls sweetly inviting you, and wishing nothing more than to see your heart united with theirs in praising and loving God for ever; assuring you, that the way to heaven is not so hard as the world makes it. Be of good courage, dear brother, say they, he that shall diligently consider the way of devotion, by which we ascended hither, shall see that we came to these immortal delights by pleasures incomparably sweeter than those of the world.

Election. 1. O hell, I detest thee now and for evermore; I detest thy torments and pains; I detest thy miserable and accursed eternity: and above all, I detest those eternal blasphemies and maledictions, which thou vomitest out eternally against my God.—And, turning my heart and soul to thee, O beautiful paradise, everlasting glory and endless felicity, I choose my habitation for ever, and irrevocably, within thy fair and blessed mansions, within thy holy and most lovely tabernacles. I bless thy mercy, O my God, and accept the offer which it pleaseth thee to make me of it. O my sweet Saviour *Jesus*, I accept thy everlasting love; and the purchase which thou hast made for me of a place in this heavenly *Jerusalem*, not so much for any other thing, as to love and bless thee for ever and ever.

2. Accept the favors which the blessed Virgin and the saints offer you; promise them to advance towards

them ; and give your hand to your good angel, that he may guide you thither. Encourage your soul to make this choice. *Our Father, Hail Mary, I believe, &c.*

THE TENTH MEDITATION.—*By way of election and choice which the soul makes of a devout life.*

Prepa- 1. **P**LACE yourself in the presence of God.
ration. 2. Prostrate yourself before him, and implore the assistance of his grace.

Considerations. 1. Imagine yourself again to be in a plain field, all alone with your good angel ; and that you see on your left hand the devil, seated on a great high throne, with many infernal spirits about him, environed with a great troop of worldlings, who, all bare headed, acknowledge him for their lord, and do him homage, some by one sin and some by another. Observe the countenances of all the wretched courtiers of this abominable king. Behold some of them transported with hatred, envy, and passion ; others killing one another ; others consumed with cares, pensive and anxious to heap up riches ; others bent upon vanity, without any manner of pleasure, but which is empty and unprofitable ; others wallowing in the mire, buried and putrified in their brutish affections. Behold how they are without rest, order and decency : behold how they despise one another, and love but in show. In a word, you shall see a lamentable commonwealth miserably tyrannized over by this cursed king, which will move you to compassion.

2. On the right side, behold *Jesus Christ* crucified, who with a cordial love prays for these poor enthralled people, that they may be freed from this tyranny, and calls them to himself ; behold round him a troop of devout persons with their angels. Contemplate the beauty of this kingdom of devotion. O, what a sight is it to see this troop of virgins, men and women, whiter than the lilies : that assembly of widows full of holy mortification and humility ! See the rank of divers married

people living peaceably together with mutual respect which cannot be without great charity. Consider how these devout souls join the exterior care of the house, with the care of the interior, the love of the husband with that of the celestial bridegroom. Consider them all universally, and you shall see in them a sweet, holy, and lovely order, observing our Saviour, whom every one would willingly plant in the midst of his heart. They are full of joy, but that joy is comely, charitable, and well ordered; they love one another, but their love is most pure and holy: such as suffer afflictions amongst this devout company, torment not themselves much, nor lose courage. Lastly, behold those eyes of our Saviour, who comforts them and how they altogether aspire to him.

3. You have already shaken off *Satan*, with all his cursed execrable troop, by the good affections and resolutions you have conceived: but you are not yet arrived at *Jesus*, nor united with this blessed and holy company of devout people, but have hitherto kept yourself between the one and the other.

4. The blessed Virgin, with St. *Joseph*, and a hundred thousand others, who are of the squadron of those who have lived in the world, invite and encourage you. And the crucified King himself calls you by your name: Come, my well beloved, come, that I may crown thee.

Election. O world! O abominable troop! no never more shall you see me under your banner. I have for ever left off your fooleries and vanities. O king of pride! O cursed king, infernal spirit, I renounce thee, with all thy vain pomps, I detest thee, with all thy works!

2. And turning myself to thee, my dear *Jesus*, king of felicity and immortal glory, I embrace thee with all the powers of my soul; I adore thee with all my heart, I choose thee now and for ever for my king, and with inviolable fidelity, I pay thee irrevocable homage; and submit myself to the obedience of thy holy laws and ordinances.

3. O sacred Virgin, my dear mother: I choose thee

for my guide ; I put myself under thy colors ; I offer thee a particular respect and special reverence.

4. O my good angel, present me to this sacred assembly, and forsake me not till I arrive at this blessed company, with whom I say, and will say for ever, in testimony of my choice, Live *Jesus*, live *Jesus*. *Our Father Hail Mary, I believe, &c.*

AN EXERCISE

For sanctifying Sundays and Holidays, and for preparing to assist at Mass profitably, &c. &c.



IN the name of the Father, and of the Son, and of the Holy Ghost *Amen.*

I.—Let us place ourselves in the presence of the immense all-seeing, infinitely just, and infinitely bountiful Deity, and let us wish that we could now pray to him with the same attention, reverence, and devotion, with which the heavenly spirits for ever adore him.

INVITATORY.

Come let us adore the Lord that made us.

Come let us adore the Lord that made us.

Psalms xciv.

COME let us praise the Lord with joy : let us joyfully sing to God our Saviour. Let us hasten into his presence with thanksgiving, and make a joyful sound to him in psalms.

Come let us adore the Lord that made us.

For the Lord is a great God, and a great King above all (*that are called*) gods ;* for the Lord will not reject his people ; because in his hands are all the bounds of the earth, and the heights of the mountains are his.

* The corresponding word of the original was often applied, not only to the false gods of the Gentiles, but also to angels, kings, judges, and other dignified persons.

Come let us adore, &c.

For the sea is his and he made it, and his hands have formed the dry land. Come let us adore and fall down before God: let us weep before the Lord that hath made us; for he is the Lord our God, and we are his people and the sheep of his pasture.

Come let us adore, &c.

This day if you shall hear his voice, harden not your hearts, as when I was provoked in the day of temptation in the wilderness, where your fathers tempted me; they tried me, and they saw my works.

Come let us adore, &c.

Forty years long was I offended with that generation, and I said they always err in their hearts, and have not known my ways: so I swore in my wrath that they should not enter into my rest.

Come let us adore, &c.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Come let us adore.

Come let us adore, &c.

INVITATORIES FOR PARTICULAR SEASONS AND FESTIVALS
TAKEN FROM THE CHURCH OFFICE.

In Advent.

Come let us adore the Lord our King, who is coming to us.

Come let us adore, &c.

At Christmas and on the Circumcision.

Christ is born for us: come let us adore him.

Christ is born for us, &c.

On the Epiphany and the following Sunday.

Christ hath appeared to us: come let us adore him

Christ hath appeared, &c. Google

*On Septuagesima, Sexagesima, and Quinquagesima
Sundays.*

Let us hasten into the presence of the Lord, and let
us make a joyful sound to him in psalms.

Let us hasten, &c.

On the Sundays in Lent.

Do not think it vain to rise before the light, because
the Lord hath promised a crown to the watchful.

Do not think, &c.

On Passion and Palm Sundays.

This day if you shall hear the voice of the Lord,
harden not your hearts.

This day, &c.

On Easter Day and the following Sundays.

The Lord is truly risen, Alleluia.

The Lord is, &c.

On Ascension Day, and the following Sunday.

Come let us adore Christ our Lord, ascending into
heaven.

Come let us adore, &c.

On Whitsunday and Monday.

The Spirit of the Lord hath filled the whole earth, Al-
leluia : come let us adore him.

The Spirit of the Lord, &c.

On Trinity Sunday.

Come let us adore the true God, being one God in
three persons, and three persons in one God.

Come let us adore, &c.

On Corpus Christi and the following Sunday.

Come let us adore Christ our King, who reigneth
over the nations, and filleth with sweetness those who
feed upon him.

Come let us adore, &c.

On the Festival of SS. Peter and Paul, and the following Sunday.

Come let us adore the Lord, who is the King of the Apostles.

Come let us adore, &c.

On the Assumption and the following Sunday.

Come let us adore the King of Kings, whose Virgin Mother was this day assumed into heaven.

Come let us adore, &c.

On All-Saints and the following Sunday.

Come let us adore the King of Kings, who is the crown of all the saints.

Come let us adore, &c.

A PRAYER FOR SUNDAY.

Let us Pray.

O ALMIGHTY and everlasting God, who at the beginning of the world didst bless and sanctify the Sabbath day, in memory of thy finishing the glorious work of the creation, and who in the New Law didst teach the Apostles to transfer the duty of it to the Lord's day, in honor of thy finishing the more glorious work of our redemption, and sanctification thereon, by the resurrection of thy divine Son, and the descent of the Holy Ghost ; behold we thy servants are here on this day assembled to bless and praise thee for these incomprehensible blessings, and for every other favor thou hast bestowed upon us, especially for the protection thou hast afforded us during the week that is just past. May the angels and saints in heaven, and all created beings here on earth, join with us in paying this tribute of homage and thanksgiving to thee. Grant that the remainder of our lives, and more particularly the present week, (or such portion of it as thou hast decreed that we shall, each of us, live) may be dedicated to the glory of thy name, and employed in faithfully serving thee ; through Jesus Christ our Lord. *Amen.*

On the chief festivals, instead of this prayer, may be said the proper collects appointed for them.

ON CHRISTMAS DAY.

GRANT, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thy only begotten Son. Through the same Lord Jesus Christ, &c.

THE CIRCUMCISION.

O GOD, who, by the fruitful virginity of blessed Mary, hast given mankind the rewards of eternal salvation : grant, we beseech thee, that we may experience her intercession, by whom we received the author of life, our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

THE EPIPHANY.

O GOD, who, by the direction of a star, didst this day manifest thy only Son to the Gentiles : mercifully grant that we, who now know thee by faith, may come at length to see the glory of thy Majesty. Through the same Lord Jesus Christ, &c.

ASCENSION DAY.

GRANT, we beseech thee, Almighty God, that we, who believe that thy only Son, our Redeemer, ascended to heaven, may also have our hearts always fixed on heavenly things. Through the same Lord Jesus Christ, &c.

CORPUS CHRISTI.

O GOD, who, in this wonderful sacrament hast left us a perpetual memorial of thy passion : grant us we beseech thee, so to reverence the sacred mysteries of thy body and blood ; that in our souls we may be always sensible of the fruit, of thy redemption ; who with the Father and the Holy Ghost livest and reignest one God, world without end. *Amen.*

ST. PETER AND ST. PAUL.

O GOD, who hast consecrated this day by the martyrdom of thy glorious apostles, Peter and Paul: grant that thy church may, in all things, follow their direction, by whom was laid the foundation of her religion. Through our Lord *Jesus Christ* thy Son, &c.

THE ASSUMPTION.

FORGIVE, O Lord, we beseech thee, the sins of thy people; that we, who are not able to do any thing of ourselves that can be pleasing to thee, may be assisted in the way of salvation by the prayers of the mother of thy only Son. Through the same Lord *Jesus Christ*, &c.

ALL-SAINTS.

ALMIGHTY and everlasting God, by whose favor we honor, in one solemnity, the merits of all thy Saints; grant, we may obtain a most plentiful blessing of thy so much desired mercy, since we have so many interceding in our behalf. Through our Lord *Jesus Christ* thy Son, &c.

*Psalm cxvi.**

P. PRAISE the Lord all ye nations, praise him all ye people.

C. For his mercy is confirmed unto us, and the truth of the Lord remaineth for ever.

P. Glory be to the Father, &c.

C. As it was in the beginning, &c.

II.—Let us make Acts of the all-necessary virtues of Faith, Hope, Charity, and Contrition.

AN ACT OF FAITH.

O GOD, the eternal truth, I believe, with a firm faith, all those things which thou hast revealed and the

* This psalm, by way of relief to the priest and people, may be sung (but in the Latin language) where singing is in use.

holy Catholic Church teaches. I believe in thee, the only true and living God, who art one undivided God, in three distinct persons, the Father, the Son, and the Holy Ghost. I believe in thee, O Jesus, the Son of God, and second Person of the adorable Trinity, true God and true Man, who was born of the B. Virgin Mary, and didst die upon the Cross to deliver us from sin and hell. I believe that thou hast left us thy true body and blood in the blessed sacrament of the Eucharist, and that the same are offered up in sacrifice for us in the Holy Mass. I bow down my understanding and my will to adore these, and all thy other sacred truths, how incomprehensible soever they are to my understanding. I believe them because they have been revealed by thee the sovereign truth, who neither canst deceive nor be deceived. I believe in all things as the holy Catholic Church believes. In this faith I now live, in the same, by thy grace, I am resolved to die ; O do thou strengthen and increase this my faith.

C. In this faith I now live, in the same, by thy grace, I am resolved to die ! O do thou strengthen and increase this my faith.

AN ACT OF HOPE.

O MOST gracious God, there is nothing that is impossible or difficult to thee, and there is nothing thou art not willing to do, in order to prove thy mercy and goodness to us poor mortals. Thou hast made us to thy own image and likeness, and thou lovest the work of thy hands. Thou hast redeemed us by the precious blood of thy only Son Jesus Christ, and for his sake, thou art for ever pouring down thy graces upon us ; never forsaking those who do not forsake thee, and still calling upon sinners, that have forsaken thee, to return to thee. Thou hast promised mercy to those who sincerely seek 't, grace to those who heartily pray for it, and eternal salvation to those who persevere to the end in thy fear and love. Upon these strong grounds I build my hopes.

Accordingly I trust, through thy infinite goodness and the merits of Jesus Christ, to find mercy in the forgiveness of my sins, and grace to pass the remainder of my life in thy service, so as to come hereafter to the enjoyment of thee in a happy eternity. In thee, O Lord, is my hope ; O let me not be confounded for ever.

C. In thee, O Lord, is my hope ; O let me not be confounded for ever.

AN ACT OF THE LOVE OF GOD.

O MOST amiable God, thou commandest me to love thee with all my heart, with all my soul, with all my mind, and with all my strength, and it is my sincere desire so to love thee. O enkindle in my breast that sacred fire which thy Divine Son came to cast upon the earth, and let nothing be able to extinguish it. Let nothing in life or death be able to separate me from thy love, which is in Christ Jesus our Lord. Thou art the supreme good, the source of all good, and the abyss of all perfections. Thou art my benefactor, my friend, my father, my God, and my all. O when shall I be so happy as to see thee, to love thee, and to enjoy thee for ever ! In the mean time I do and will love thee above all things, and with all the faculties of my soul : and I earnestly desire that thou mayest be loved and served by all creatures ! O heavenly Father, may thy name be for ever hallowed and adored by all thy creatures ! May the kingdom of thy love here come to be established in all our hearts ; and may the kingdom of thy glory come hereafter, that sin and misery may have an end. May thy just and holy will be ever done by us mortals on earth, as it is by the blessed spirits in heaven. As to myself, behold, I now submit to whatever thou, my all-wise and merciful Father, art pleased to ordain with respect to my soul, my life, and my death : only grant that I may never offend thee, nor ever be separated from thee.

P. Our Father who art in heaven, hallowed be thy name.

C. Thy kingdom come. Thy will be done on earth as it is in heaven.

AN ACT OF THE LOVE OF OUR NEIGHBOR.

O GOD who hast united the love of our neighbor with the love of thee, as branches of the same divine virtue of charity; and who hast appointed the exercise of it as the mark of our being thy disciples, grant me grace to fulfil this essential duty in all its parts. I beseech thee to bestow all those necessities of soul and body which I beg for myself on all my fellow-creatures. I forgive, from the bottom of my heart, every one that has offended me, even as I pray that thou wouldst forgive me my sins. I beseech thee to reclaim all those who are bewildered in error or vice, and to deliver all mankind, equally with myself, from the dangerous occasion of offending thee, and from every evil in this world and the next.

P. Give us this day our daily bread.

C. And forgive us our trespasses as we forgive them that trespass against us. Lead us not into temptation, but deliver us from evil. Amen.

AN ACT OF CONTRITION.

O OMNIPOTENT and most merciful God, the Creator of us, and all things, who hast made us to serve thee, and to find our happiness in thee, how forgetful have I been of thee, my first beginning and my last end, and of all the innumerable benefits thou hast bestowed upon me. How frequently and how heinously have I offended thee in the whole course of my life! How many sins and negligences have I been guilty of, even during the week [the day] that is just past! I confess, O Lord, my ingratitude and disloyalty to thee. I have deserved to be cut off from thy inestimable graces here, and thy infinite reward hereafter. If thou hadst dealt with me in the rigor of thy justice, my soul would long

since have dwelt in hell. But behold, O merciful Father, I am now by thy grace, sensible of my past folly and wickedness. I am truly sorry for all my sins, and my negligences in thy service. I detest them, from the bottom of my heart, not only for the punishments I have deserved by them, but likewise and above all things, because they are offensive to thy infinite goodness. I resolve, with the assistance of thy grace, to avoid them, and the several occasions of them, for the future. O Father of mercies, as there never was a penitent sinner who called upon thee for mercy in vain, so do thou show me mercy now calling upon thee from the bottom of my heart for it, through the precious blood of my Redeemer Jesus Christ.

*Psalm 1.**

P. **H**AVE mercy on me, O God, according to thy great mercy.

C. And according to the multitude of thy tender mercies, blot out my iniquity.

P. Wash me yet more from my iniquity, and cleanse me from my sin.

C. Because I know my iniquity, and my sin is always before me.

P. Glory be to the Father, &c.

C. As it was in the beginning, &c.

III.—Let us endeavor to prepare ourselves for the principal duty of this sacred day, that of assisting worthily at Mass. For this purpose let us raise up our minds to the dignity and efficacy of this great sacrifice of the New Law, and direct our intention to the four great ends for which it was instituted.

THE LITANY OF THE HOLY MASS.

P. **L**ORD have mercy on us.

C. *Lord have mercy on us.*

P. Christ have mercy on us.

C. *Christ have mercy on us.*

* This passage of the psalm may be sung [in Latin] at the discretion of the priest.

P. Lord have mercy on us.

C. *Lord have mercy on us.*

P. Christ hear us.

C. *Christ graciously hear us.*

O God the Father, Creator of the world,
O God the Son, Redeemer of mankind,
O God the Holy Ghost, perfecter of the elect,
O Adorable Trinity, in three persons one God,
Jesus, who being from all eternity in the form of
God, didst, at thy incarnation, take upon thee the
form of a servant, and become like unto man.
Phil. ii. 7.

Jesus, who for our sakes didst become obedient unto
death, even the death of the cross. *Phil. ii. 8.*

Jesus, who ascending to thy Father wouldst not
leave us orphans, but wouldst still continue with
us under the sacramental veils. *John, xiv. 18.*

Jesus, the Tree of Life, of which whosoever eateth
shall live for ever. *Gen. ii, 22.*

Jesus, the Pascal Lamb, by whose blood we are
saved from the sword of the destroying angel.
Exod. xii. 13.

Jesus, the bread from heaven, containing in thy-
self all sweetness. *Wisd. xvi. 20.*

Jesus, the Priest for ever according to the order of
of Melchisedech. *Psalms cix.*

Jesus, who having offered up this sacrifice on
Mount Calvary, by the effusion of thy blood con-
tinuest to offer up the same in an unbloody man-
ner upon our altars until the end of the world,

P. Have mercy on us, O Jesus.

C. *And pardon our sins.*

P. Have mercy on us, O Jesus.

C. *And hear our prayers.*

From opposing the uncertain testimony of our
senses to the infallible truth of thy word.

From a loathing of this heavenly manna, and
from receiving it to our own condemnation,

Have mercy on us.

*O Jesus de-
liver us.*

O Jesus deliver us.

From slighting this adorable sacrifice, and from assisting at it with irreverence and distraction,
 Through thy irresistible power which changest the course of nature as thou plearest,
 Through thy infinite goodness, for which no miracles are too great to testify thy love for us,
 Through all the mysteries of thy life and passion, and especially through the sacrifice of thyself on the cross,

P. We sinners,

C. *Beseech thee to hear us.*

We beseech thee to hear us.

I. That thou, O Eternal Father of our Lord Jesus Christ, wouldst accept of this *Holocaust* of himself, which he here offers thee, in testimony of thy being the Master of life and death, the Lord of us and all things,

II. That thou wouldst accept of this *Eucharistic* sacrifice in thanksgiving for thy creating, preserving, and sanctifying us; for making us members of thy holy Catholic Church, and for every other favor thou hast bestowed upon us,

That thou wouldst receive it in commemoration of the incarnation, birth, (*manifestation—transfiguration—passion*) life and death, as also of the resurrection and ascension of our Saviour Jesus Christ, and of his institution of this adorable sacrament and sacrifice,

That thou wouldst receive it in thanksgiving for thy graces and glory conferred on the B. V. Mary (*whose conception—birth—annunciation—assumption—festival*) we celebrate this day, and on all the holy angels and saints in heaven, (*particularly of the holy Apostle—Martyr—Confessor—Virgin—Widow St. N., whose festival we celebrate this day.*)

III. That thou wouldst accept of this *Propitiatory* sacrifice as a sin-offering, to atone for our many grievous sins and our abuse of thy divine graces

and to avert thy heavy judgments which we have thereby provoked,

That thou wouldst accept of it in reparation for all the sacrileges, blasphemies, and other sins, committed throughout the world, and especially for those perpetrated against these adorable mysteries,

That thou wouldst receive it in satisfaction for the sufferings due to thy justice by the faithful departed, especially our deceased parents, relations, and benefactors, (*and more especially for N. N. lately deceased, or whose anniversary we commemorate,*) that they may be released from their torments, and admitted to the blissful sight of thee,

IV. **That** through this *Impetratory* sacrifice thou wouldst protect and exalt the holy Catholic Church, enlighten the hearts of infidels, heretics, and schismatics, and reclaim all sinners, especially of this congregation, from the ways of death in which they are walking,

That through it thou wouldst pour down thy special graces on the Catholics of this land ; so that leading lives worthy of their faith, they may be a light to direct others into the road that leads to thee,

That by means of it thou wouldst fill us with thy blessings for soul and body, enabling us to repress the vices we are most subject to, and to acquire the virtues we stand most in need of,

That thou wouldst impart the efficacy of this most acceptable oblation, accordingly as they stand in need of it, to our relations, benefactors, friends, and enemies ; to our supreme Pastor N., to our Bishop N. and all his clergy, and the nation in general,

Son of God,

O Lamb of God, that takest away the sins of the world, *Spare us, O Lord.*

We beseech thee to hear us.

O Lamb of God, that takest away the sins of the world, *Hear us, O Lord.*

O Lamb of God, that takest away the sins of the world, *Have mercy on us.*

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father, &c.

Let us pray.

O MOST wise and bountiful Lord, who, in this great sacrifice of the New law, hast accumulated thy former mercies, and hast caused it to answer the ends of all the ancient sacrifices; graciously hear the manifold petitions which, through the same, we now present to thee. Look not upon us, O Lord, but upon the divine victim that is presented to thee, even thy beloved Son, in whom thou art always well pleased, and, for his sake, grant us whatever we ask of thee, who with the same Son and Holy Ghost livest and reignest, &c. *Amen.*

ETERNAL God, who by a succession of illustrious types and ceremonies, didst, from the beginning of the world, prefigure this adorable sacrifice, in order to raise in us a suitable idea of its importance, and who didst require so great a preparation and such legal expiations from those who offered up sheep and oxen, to signify the purity and sanctity we ought to bring with us to this oblation of thy divine Son; grant us, we beseech thee, the necessary dispositions for assisting at Mass worthily. Cleanse our consciences from the filth of sin, and clothe them with the robe of charity, that we may not deserve to be cast out from this heavenly feast. Dispel every shadow of infidelity or diffidence from our minds, that no objection of our weak understandings may rise up against thy all-powerful word. Banish all distractions from our imagination, that no concern of the world may draw our attention from the great action performed on

this altar, at which the angels assist with awe. Drive away all tepidity from our hearts, that thy condescension in this wonderful sacrifice may not cause us to look upon it with less veneration, nor thy facility in admitting us so frequently to it, make us assist at it with less devotion. And O that we were, all of us, worthy to partake of this divine Victim, by actually receiving him into our breasts! Grant at least that we may all spiritually receive him by the communication of his graces; through the same Christ our Lord. *Amen.*

O spotless Virgin, whose divine Son is at the same time the Victim and the Priest in this adorable sacrifice, pray that our unworthiness may not deprive us of the inestimable benefits contained in it.

C. Hail Mary full of grace, &c.

All ye blessed orders of Angelic Spirits, all ye holy Saints, now possessors of the heavenly mansions, once the inhabitants of this our land of exile; ye Patriarchs and Prophets, ye Apostles and Martyrs, ye Confessors and Virgins, pray for us, that we may in such manner adore Jesus Christ under these sacramental veils, that we may hereafter be admitted with you to the clear sight and the possession of him in eternal felicity; who with the Father and the Holy Ghost, liveth and reigneth one God world without end. *Amen.*

Let us offer up our most fervent prayers for the repose of the souls of the faithful departed, particularly for those of our deceased parents, relations, friends, and benefactors.

P. FROM the depths have I cried to thee, O Lord!
Lord hear my voice.

C. Let thy ears be attentive to the voice of my petition

P. If thou wilt observe iniquities, O Lord! Lord who shall sustain it?

C. Because with thee there is propitiation, and by reason of thy law I have expected thee, O Lord.

P. My soul hath relied on his word; my soul hath hoped in the Lord.

C. From the morning watch, even until night, let Israel hope in the Lord.

P. Because with the Lord there is mercy, and with him plentiful redemption.

C. And he shall redeem Israel from all his iniquities.

P. Eternal rest give to them, O Lord.

C. And let perpetual light shine upon them.

Let us pray.

O GOD, the giver of pardon, and lover of the salvation of mankind, we beseech thy clemency in behalf of the (parents) brethren, kinsfolk, and benefactors of our congregation, who have departed this life, that, the blessed Mary, ever Virgin, and all the saints interceding for them, they may come to the fellowship of eternal happiness; through Christ our Lord. *Amen.*

Here the Epistle and Gospel may be read in English, and the Sermon or Lecture made.

A SHORTER EXERCISE,

WHEN TIME IS WANTING FOR THE FORMER.

A PRAYER

For the increase of the three divine virtues.

O ALMIGHTY and Eternal God, grant us the increase of Faith, Hope, and Charity, and that we may deserve to obtain what thou promisest, make us love what thou commandest; through Christ our Lord *Amen.*

AN ACT OF FAITH.

I FIRMLY believe there is one God; and that in this one God there are three persons, the Father, the Son, and the Holy Ghost; that the Son took to himself

the nature of man from the womb of the Virgin Mary by the omnipotent power of the Holy Ghost ; and that, in this our human nature, he was crucified and died for us ; that afterwards he rose again, and ascended into heaven, whence he shall come to repay the just everlasting glory, and the wicked everlasting punishment. I believe whatsoever else the Catholic Church proposes to be believed, because God, who is the sovereign truth, which can neither deceive nor be deceived, has revealed all these things to this his Church.

AN ACT OF HOPE.

O MY God, relying on thy almighty power, and thy infinite mercy and goodness, and because thou art faithful to thy promises, I trust in thee that thou wilt grant me the forgiveness of my sins, through the merits of Jesus Christ thy Son ; and that thou wilt give me the assistance of thy grace, with which I may labor and continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

AN ACT OF CHARITY.

O LORD my God, I love thee with my whole heart, and above all things, because thou, O God, art the sovereign good, and for thy own infinite perfections, art most worthy of all love ; and for thy sake, I also love my neighbor as myself.

AN ACT OF CONTRITION.

O MY God, for the sake of thy sovereign goodness and infinite perfections, which I love above all things, I am sorry from the bottom of my heart for having, by my sins, offended this thy infinite goodness ; and I firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and carefully to avoid all occasions of sin.

Here may be said the short Litany of our B. Saviour, Jesus Christ, or the Litany of the Holy Name of Jesus, or the Litany of Loretto; or else the following Litany.

THE SCRIPTURAL LITANY.

Abridged from the Paradisus Animæ.

P. LORD, have mercy on us.

C. Lord, have mercy on us.

P. Christ, have mercy on us.

C. Christ, have mercy on us.

P. Lord, have mercy on us.

C. Lord, have mercy on us.

O God the heavenly Father,

O God the Son, Redeemer of the world,

O God the Holy Ghost,

O Sacred Trinity, one God,

O God, from whom, in whom, and by whom are all things. *Rom. xi. 36.*

O God, in whom we live, we move, and we exist. *Acts, xvii. 28.*

O God, who alone hast immortality, and dwellest in inaccessible light. *1 Tim. vi. 16.*

O God, whose majesty filleth the whole earth. *Ps. lxxi. 19.*

O God, whom heaven and the heaven of heavens cannot contain. *2 Kings, viii. 27*

O God, who hast made all things for thyself. *Prov. xvi. 4.*

O God, who dost multiply nations, and destroy them, and restore them again. *Job, xii. 23.*

O God, in whose hand is the soul of every living creature, and the spirit of all flesh. *Job, xii. 10.*

O God, who hast power to cast body and soul into hell. *Matt. x. 28.*

O God, who dost great, unsearchable, and wonderful things without number. *Job, v. 9.*

O God, whose eyes are brighter than the sun, beholding all the ways of men. *Eccl. xxiii. 28.*

Have mercy on us.

- O God, who catchest the cunning in their deceit, and confoundest the counsel of the wicked. *Job*, v. 13.
- O God, who searchest the heart, and triest the reins. *Jer.* xvii. 10.
- O God, whose judgments are incomprehensible, and whose ways are unsearchable. *Rom.* xi. 33.
- O God, who art merciful and patient, of much compassion, and true. *Num.* xiv. 18.
- O God, who art the Father of the poor, and the judge of widows. *Ps.* cxliv. 16.
- O God, our Protector, and our Reward exceedingly great. *Gen.* xv. 1.
- O God, who art the King of Kings, and the Lord of Lords. *1 Tim.* vi. 13.
- O God, who art the King of ages, immortal and invisible. *1 Tim.* i. 17.

Have mercy on us.

Be merciful to us ;—*And spare us, O Lord.*

Be merciful to us ;—*And hear us, O Lord.*

From all sin,
 From pride and vain-glory,
 From avarice and worldly solicitude,
 From anger, resentment, and envy,
 From calumny, detraction, and rash judgment,
 From gluttony, drunkenness, and impurity,
 From spiritual sloth, and the forgetfulness of our salvation,
 From the abuse of thy grace, and a reprobate sense,
 From the worm that never dieth, and the fire that shall never be extinguished,
 From being deprived of the sight and enjoyment of thee,
 Through thy almighty power and infinite wisdom,
 Through thy incomprehensible majesty and eternal glory,
 Through thy ineffable bounty, and superabundant mercy,
 Through all the humiliations and sufferings of thy only begotten Son,

O Lord deliver us.

We sinners—*Beseech thee to hear us.*

That we may love thee, the Lord our God, with all
our heart, with all our soul, and with all our mind,
That we may adore thee alone, and serve thee in
holiness and righteousness all the days of our
lives,
That we may never profane thy holy name by oaths,
curses, or profane words,
That we may remember to keep holy the days con-
secrated to thy service,
That we may give due honor to our parents and
lawful superiors,
That we may not injure our neighbor in body, soul,
or peace of mind,
That we may crucify the flesh, with its vices and
concupiscences, and be ever clean of heart,
That we may not do to another what we would not
have others do to us,
That thou wouldst make every grace of thine abound
in us,
That we may exhibit our bodies a living sacrifice,
holy and acceptable to thee,
That thou wouldst bring us to the kingdom which
thou hast prepared for us from the beginning of
the world,

We beseech thee to hear us.

O Lamb of God, that takest away the sins of the world,
Spare us, O Lord.

O Lamb of God, that takest away the sins of the world,
Hear us, O Lord.

O Lamb of God, that takest away the sins of the world,
Have mercy on us.

Glory be to the Father, and to the Son, and to the
Holy Ghost.—*As it was in the beginning, is now, and
ever shall be, world without end. Amen.*

Let us pray.

O ADORABLE Lord, in three distinct and equal Per-
sons one God, who requirest the homage of our rea-

son by the belief of mysteries which are superior to our understanding, and that of our will by the observance of precepts, which are mortifying to our natural inclinations ; give us thy grace to perform this two-fold duty. May we never be so presumptuous as to oppose our uncertain reasoning to thy infallible truth ; and may we never be so daring as deliberately to transgress thy most high and holy commands. Thus continuing until death in an entire subjection to thee, may we then come to the clear and perfect enjoyment of thee, who livest and reignest world without end. *Amen.*

Here may be added any of the Prayers at the end of the foregoing Litany of the Holy Mass, or the following Prayer.

O ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before thee this day, to offer up to thee, by the hands of our High Priest, Jesus Christ thy Son, the sacrifice of his body and blood, in union with the sacrifice which he offered to thee on the Cross : 1st, for thy own honor, praise, adoration and glory ; 2dly, in remembrance of his death and passion ; 3dly, in thanksgiving for thy blessings bestowed upon him, and on his whole Church, whether triumphant in heaven, or militant on earth, and especially for those bestowed on me the most unworthy of all ; 4thly, for obtaining pardon and remission of all my sins, and those of all others, whether living or dead, for whom I ought to pray ; and lastly, for obtaining all graces and blessings both for myself, and for thy whole Church. O be thou pleased to assist me in such manner by thy grace, that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits thereof through the same Jesus Christ. *Amen.*

INSTRUCTIONS AND DEVOTIONS

FOR

HEARING MASS.

SECT I.—*What the Mass is, and for what ends it is to be offered.*

1. **F**ROM the beginning of the world the servants of God were always accustomed to offer *sacrifice* to him, by way of acknowledging his sovereignty, and paying their homage to him: and, in all ancient religions, true or false, this worship of *sacrifice* was always looked upon as a most solemn act of religion, due to the deity which they worshipped.

2. In the law of nature, and in the law of Moses, there was a great variety of sacrifices: some bloody, in which the victim was slain, others unbloody: some were called *holocausts*, or *whole burnt-offerings*, in which the whole host or victim was consumed in fire upon God's altar, for his *honor* and *glory*; others were called *sin-offerings*, which were offered for *sins*; others were offerings of *thanksgivings*; others, in fine, were *pacific* or *peace-offerings*, which were offered for obtaining favors of God: the word *peace*, in the scripture style, signifying all manner of good and prosperity.

3. All these sacrifices of the law of nature, and of the law of *Moses*, were of themselves but *weak and needy elements*, and only figures of a sacrifice to come, viz. that *Jesus Christ*: in consideration of which sacrifice only, and of the *faith* of the offerers, by which they believed in the Redeemer to come, those ancient sacrifices were then accepted by the divine Majesty, when they were accompanied with the inward sacrifice of the heart: but not for any intrinsic worth or dignity of the things offered; for no other blood but the blood of *Christ* could wash away our sins. Hence in the 39th *Psalms* spoken in the person of *Christ* to his Father, we read, *Sacrifice and oblation thou didst not desire, but a body thou hast fitted to me.*—(So St. Paul reads it, *Heb. x. 5.*) *Burnt-offering and sin-offering thou didst not require: then said I, Behold I come.* To give us to understand, that, by reason of the insufficiency of the sacrifices of the old law, *Christ* himself would come

to be our sacrifice, and would offer up his *own* body and blood for us.

4. Accordingly our Saviour *Jesus Christ*, at the time appointed by his Father, having taken flesh for us, was pleased to offer himself a sacrifice for us all, dying upon the cross for the sins of the whole world. By this *one* offering we were completely redeemed, inasmuch as our ransom was paid, and all mercy, grace, and salvation were purchased for us. Neither can there now be any need of his dying any more, or purchasing any other graces for us than those for which he has already paid the price of his blood.

5. Nevertheless, for the daily *application* of this one eternal redemption to our souls, and that the mercy, grace, and salvation, which he has purchased for us, may be actually communicated to us, he not only continually appears in our behalf in the sanctuary of heaven, there representing and offering to his Father his death and passion for us; but has also instituted the *blessed Eucharist*, the night before his passion, in which he has bequeathed us his body and blood, under the sacramental veils, not only to be received by us as a *sacrament*, for the food and nourishment of our souls; but also to be offered and presented by his ministers to his Father (mystically broken and shed) as a sacrifice: not by way of a new death, but by way of a standing *memorial* of his death; a daily celebrating and representing his death to God, and applying to our souls the fruits of it.

6. This eucharistic sacrifice of the body and blood of *Christ*, daily offered under the forms of *bread* and *wine*, in remembrance of his passion, is what we call the *Mass*. This is the solemn liturgy of the catholic church. This is that *pure offering* which is made to God in every place among the Gentiles, according to the prophecy of *Malachi*, i. 10, 11. By this *Christ* is a priest for ever according to the order of *Melchisedec*, *Ps.* cix., whose sacrifice was bread and wine, *Gen.* xv.

7. This sacrifice of the mass is the same in substance with that which *Christ* offered for us upon the cross; because both the *Victim offered*, and the priest, or *principal Offerer*, is the same *Jesus Christ*. The difference is only in the manner of the offering; because upon the cross our Saviour offered himself in such a manner, as really to shed his blood, and die for us; whereas, now he does

not really shed his blood, nor die any more. And therefore this is called an *unbloody sacrifice*; and that of the cross a *bloody sacrifice*.

8. By reason of this near alliance which this sacrifice of the mass has with the sacrifice of the cross, it completely answers all the different ends of sacrifice, and that in a manner infinitely more perfect than any of the ancient sacrifices. *Christ* is here both Priest and Victim representing in Person, and offering up his death and passion to his Father: First, for the *adoration*, praise, honor, and glory of the divine Majesty. Secondly, in *thanksgiving* for all his benefits. Thirdly, for obtaining pardon for our sins. Fourthly, for obtaining *grace* and salvation for us, by the merits of that same death and passion. And therefore this sacrifice, in order to all these ends, must be infinitely beyond all the *holocausts*, *thank-offerings*, *sin-offerings*, and *peace-offerings* of the ancient law.

9. This sacrifice of the mass then is offered up to God, in the catholic church, *First*, as a daily *remembrance* of the passion of *Christ*: *Do this for a commemoration of me*: St. Luke, xxii. *Secondly*, As a most solemn *worship* of the divine Majesty. *Thirdly*, As a most acceptable *thanksgiving* to God, from whence it has the name of *Eucharist*. *Fourthly*, As a most powerful means to move God to show mercy to us in the *forgiveness of our sins*, for which reason we call it *propitiatory*. And *lastly*, As a most effectual way to *obtain* of God all that we want, coming to him (as we here do) with *Christ*, and through *Christ*.

10. For these ends both priest and people ought to offer up the sacrifice of the mass: the priest, as *Christ's* minister, and in his person; and the people by the hands of the priest; and both the one and the other by the hands of the great High Priest *Jesus Christ*. And with this offering of *Christ's*, both the one and the other ought to make a total offering of themselves also by his hands, and in union with him.

11. Hence the best devotion for hearing mass, is that which has for its object the passion of *Christ*, and which tends to unite the soul to *Christ*, and through him to his Father; and which most perfectly answers all the other ends of this sacrifice, *viz.*, the adoration of God, *thanksgiving* for all his benefits, the obtaining pardon for all our sins, and grace in all our necessities.

SECT. II.—*The manner of hearing Mass.*

WHEN you are going to hear mass, let your first care be to endeavor to recollect yourself, as well as you can, by calling home your wandering thoughts, and taking them off from all other business and concerns. Imagine that you hear within you the sweet voice of your Saviour, inviting you to come to his sacrifice, and to unite yourself to him.

“In your way to the church or chapel, put yourself in spirit in the company of the blessed Virgin, and the other pious women going to mount *Calvary*, to be present at the passion and death of our Lord. Represent your Saviour as carrying his cross before you, to be immolated thereon for your sins, and bewail these sins of yours, as the causes of all his sufferings.

“When you enter the church or chapel humble yourself profoundly in the presence of God, whose house you come into; and if the blessed sacrament be kept there, adore your Saviour upon your bended knees. At taking of holy water, make the sign of the cross upon yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed from them by the blood of the Lamb.

“Choose, as much as you can, a place to kneel in, where you may be most recollected, and least disturbed. There represent to yourself, by a lively faith, the majesty of God, and humbly beg his mercy and grace, that you may assist at this tremendous sacrifice in the manner you ought.

“At the beginning of the mass, the priest at the foot of the altar makes the sign of the cross, saying: *In the name of the Father, and of the Son and of the Holy Ghost, Amen*, and then recites with the clerk the 42d Psalm, *Judica me, Deus, &c. Judge me, O God*, which you may either recite with him or pray as follows.”

A Prayer at the beginning of the Mass.

O ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before thee this day, to offer up to thee by the hands of this thy minister, and by the hands of our High Priest, *Jesus Christ*, thy Son, the sacrifice of

his body and blood, in union with the sacrifice which he offered to thee upon the cross. *1st*, For thy own honor, praise, adoration, and glory. *2dly*, In remembrance of his death and passion. *3dly*, In thanksgiving for all thy blessings bestowed on him and on his whole church, whether triumphant in heaven, or militant on earth; and especially for those bestowed on me, the most unworthy of all. *4thly*, For obtaining pardon and remission of all my sins: and of those of all others, whether living or dead, for whom I ought to pray. And *lastly*, For obtaining all graces and blessings both for myself, and for thy whole church. O, be thou pleased to assist me in such a manner by thy grace, that I may behave myself this day as I ought to do in thy divine presence, and that I may so commemorate the death and passion of thy Son, as to partake most plentifully of the fruits of it. Through the same *Jesus Christ*, thy Son. *Amen*.

"Then the priest bowing down says the *Confiteor*, I confess to Almighty God, &c. by way of a general confession to God, to the whole court of heaven, and to all the faithful then present, of his sins and unworthiness: and to beg their prayers to God for him. And the clerk in the name of the people, prays for the priest, that God would have mercy on him, and forgive him his sins, and bring him to everlasting life. Then in the name of all there present, the clerk makes the like general confession to God, to the whole court of heaven, and to the priest, and begs his prayers. And the priest prays to God to show mercy to all his people, and to grant them pardon, absolution, and remission of all their sins. Which is done to the end that both priest and people may put themselves in a penitential spirit, in order to assist worthily at this divine sacrifice. You may either say the *Confiteor*, according to the form which you have above in the morning exercise, page 43, or you may pray as follows."

A Prayer at the Confiteor.

O BLESSED Trinity, one God, Father, Son, and Holy Ghost, prostrate in spirit before thee, I here confess, in the sight of the whole court of heaven, and of all thy faithful, my innumerable treasons against thy divine Majesty. I have sinned, O Lord, I have sinned: I have grievously offended thee through the whole course of my life, in thought, word, and deed; and therefore am most unworthy to lift my eyes to heaven, or so much as to name thy sacred name: how much more am I unworthy to appear here in thy sanctuary, and to assist among thy angels at these heavenly mysteries, which require so much purity; because *Jesus Christ* himself is here in person both Priest and Victim! But, O my God, thy mercies are above all thy works, and thou wilt not despise a contrite and humble heart: and therefore I here venture to come into thy temple, and with the poor publican, and, as I hope, with the same penitential spirit, I strike my breast and say, *O God, be merciful to me a sinner.* [Repeat this thrice.] And I humbly hope to find this mercy which I crave, through that passion and death which is here celebrated. O fountain of mercy, grant this mercy to me and to all poor sinners. *Amen.*

“ After the *Confiteor* the priest goes up to the altar, saying, *Take away from us, we beseech thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the holy of holies, through Christ our Lord, Amen.* Say the same with him: and when he kisses the altar as a figure of Christ, and the seat of the sacred mysteries, make an act of love for your divine Saviour, and embrace his feet with an humble and tender affection.

“ When the priest is come up to the altar, he goes to the book, and there reads what is called the *Introit* or *Entrance* of the mass which is different every day, and

is generally an anthem taken out of the scripture, with the first verse of one of the Psalms, and the *Glory be to the Father*, &c., to glorify the blessed Trinity."

A Prayer at the Introit.

GRANT, O Lord, we may be truly prepared for the offering this great sacrifice to thee this day; and because our sins alone can render us displeasing to thee, therefore we cry aloud to thee for mercy.

"The priest returns to the middle of the altar, and says alternately with the clerk, the *Kyrie eleison*, or *Lord have mercy on us*, which is said three times to God the Father; three times *Christe eleison*, or *Christ have mercy on us*, to God the Son; and three times again *Kyrie eleison*, to God the Holy Ghost. Join in this frequent calling for mercy: but let it be with a truly contrite and humble heart.

"After the *Kyrie eleison*, the priest recites the *Gloria in excelsis*, or *Glory to God on high*, &c.; being an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of *Christ*. Join in this heavenly hymn, and excite in your soul the affections which it expresses."

The Gloria in Excelsis.

GLORY be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thanks for thy great glory. O Lord God, O heavenly King, O God the Father Almighty, O Lord *Jesus Christ*, the only-begotten Son, O Lord God, O Lamb of God, O Son of the Father, O thou who takest away the sins of the world, have mercy on us: O thou who takest away the sins of the world, receive our prayer: O thou who sittest at the right hand of the Father, have mercy on us: for thou alone art holy, thou alone art Lord, thou alone art most high O *Jesus Christ*, together with

the Holy Ghost, in the glory of God the Father
Amen.

“*N. B.* This being a hymn of joy, is omitted in the masses of *requiem* for the dead, and in the masses of the *Sundays* and *Ferias* of the penitential times of *Advent* and *Lent*, &c.

“At the end of the *Gloria in excelsis*, the priest kisses the altar, and turning to the people, says *Dominus vobiscum*, the Lord be with you : Answer *Et cum spiritu tuo*, And with thy spirit. As often as this salutation is repeated, pray that our Lord may be always with you, with his ministers, and with all his people, by directing and assisting all with his heavenly grace.

“The priest returns to the book, and says, *Oremus*, Let us pray, and then reads the collect or collects of the day, concluding them with the usual termination, *Per Dominum nostrum*, &c. Through our Lord Jesus Christ, &c., with which the Church commonly concludes all her prayers. Whilst the priest is reading the collects you may thus join with him.”

A Prayer at the Collects.

O ALMIGHTY and eternal God, we humbly beseech thee mercifully to give ear to the prayers here offered thee by thy servant in the name of thy whole church, and in behalf of us thy people. Accept them, to the honor of thy name, and the good of our souls ; and grant to us all mercy, grace, and salvation. Through our Lord *Jesus Christ. Amen.*

On the festival of a Saint.

GRANT, we beseech thee, Almighty God, that the examples of thy saints may effectually move us to reform our lives, that while we celebrate their festivals, we may also imitate their actions. Through our Lord *Jesus Christ. Amen.*

“The *collects* being ended, the priest lays his hands upon the book, and reads the *epistle* or *lesson* of the day at the end of which the clerk answers, *Deo gratias*

Thanks be to God, viz. for the heavenly doctrine there delivered. Then follow some verses or sentences of scripture, called the *Gradual*, which are every day different. During the epistle and gradual you may pray thus."

A Prayer at the Epistle.

THOU hast vouchsafed, O Lord, to teach us thy sacred truths by the prophets and apostles: O grant that we may so improve by their doctrine and examples in the love of thy holy name, and of thy holy law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by thy light, and strengthened by thy grace, to walk in the way of thy commandments, and to serve thee with clean hearts. Through our Lord *Jesus Christ*.

A Prayer at the Gradual.

HOW wonderful, O Lord, is thy name, through the whole earth! I will bless thee, O Lord, at all times; thy praise shall ever be in my mouth. Be thou my God and Protector for ever; I will put my whole trust in thee; O let me never be confounded.

"After this the book is removed to the other side of the altar, in order to the reading of the gospel of the day: which removal of the book represents the passing from the preaching of the old law (figured by the lesson or epistle) to the gospel of *Jesus Christ*, published by the preachers of the new law. The priest, before he reads the gospel, stands awhile bowing down before the middle of the altar, begging of God, in secret, to cleanse his heart and his lips, that he may be worthy to declare those heavenly words. You may at the same time ask of God, that he would open your ears and heart, that these divine lessons may sink deep into your soul.

"At the beginning of the gospel the priest greets the

people with the usual salutation. *Dominus vobiscum*, *The Lord be with you*, and then tells out of which of the evangelists the gospel is taken, saying, *Sequentia S. Evangelii secundum, &c.*, i. e., *What follows is of the Holy Gospel, &c.*, at which words both priest and people make the sign of the cross. *First*, upon their foreheads, to signify that they are not ashamed of the cross of *Christ*, and his doctrine. *Secondly*, upon their mouths, to signify that they will ever profess it in their words. *Thirdly*, upon their breasts, to signify that they will always keep it in their hearts. The clerk answers, *Gloria tibi, Domine, Glory be to thee, O Lord.*

“At the gospel stand up, to declare, by that posture, your readiness to go and do whatsoever you shall be commanded by your Saviour in his gospel: and if you have not the convenience of reading it, or otherwise attending to it, you may pray as follows.”

A Prayer at the Gospel.

O LORD *Jesus Christ*, who camest down from heaven to instruct us in all truth, and continuest daily to teach us by thy holy gospel, and the preachers of thy word; grant me grace, that I may not be wanting in any care necessary for being instructed in thy saving truths: let me be as industrious in my soul's concern, as I am for my body; that while I take pains in the affairs of this world, I may not, through stupidity or neglect, let my soul starve and perish everlastingly. Let the rules of the gospel be the direction of my life, that I may not only know thy will, but likewise do it; that I may observe thy commandments; and, resisting all the inclinations of corrupt nature, ever follow thee, who art the Way, the Truth, and the Life; for thus only can I be thy true disciple; and thus only, *O Jesus*, canst thou be my master.

“At the end of the gospel the clerk answers, *Laus tibi Christe, Praise be to thee, O Christ.* And the priest kisses the book in reverence to those sacred words he has been

reading out of it. Then upon all *Sundays*, and many other festival days, standing in the middle of the altar, he recites the *Nicene* creed, kneeling down at these words : *He was made man*, in reverence to the great mystery of our Lord's Incarnation.

The Nicene Creed.

I BELIEVE in *one* God, the Father Almighty, Maker of heaven and earth, and all things visible and invisible. And in *one* Lord *Jesus Christ*, the only begotten Son of God, and born of the Father, before all ages ; God of God, Light of Light, true God of true God ; begotten, not made ; consubstantial to the Father ; by whom all things were made. Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin *Mary*, and *he was made man* : was crucified also for us under *Pontius Pilate* : he suffered and was buried, and the third day he rose again according to the Scriptures. He ascended into heaven, sits at the right hand of the Father, and is to come again with glory to judge the living and the dead : of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son, who together with the Father and the Son, is adored and glorified, who spoke by the prophets. And *one*, holy, catholic, and apostolic church : I confess *one* baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come. *Amen.*

" Then the priest turns about to the people, and says, *Dominus Vobiscum, The Lord be with you.* And having read in the book a verse or sentence of the scripture which is called the *Offertory*, and is every day different, he uncovers the chalice, and taking in his hand the paten or little plate, offers up the bread to God : then going to the corner of the altar, he takes the wine, and pours it

into the chalice, and mingles with it a *small* quantity of water, in remembrance of the blood and water that issued out of our Saviour's side; after which he returns to the middle of the altar, and offers up the chalice. Then bowing down he begs that this sacrifice, which he desires to offer with a contrite and humble heart, may find acceptance with God; and blessing the bread and wine with the sign of the cross, he invokes the Author of all sanctity to sanctify this offering. During the offertory you may pray thus:—

A Prayer at the Offertory.

ACCEPT, O eternal Father, this offering which is here made to thee by thy minister, in the name of us all here present, and of thy whole church. It is as yet only bread and wine, but by a miracle of thy power and grace, will shortly become the body and blood of thy beloved Son. He is our High Priest, and he is our Victim. With him and through him we desire to approach to thee this day, and by his hands to offer thee this sacrifice, for thy own honor, praise, and glory, in thanksgiving for all thy benefits, in satisfaction for all our sins, and for obtaining conversion for all unbelievers, and mercy, grace, and salvation for all thy faithful. And with this offering of thy only begotten Son we offer ourselves to thee, begging, that by the virtue of this sacrifice, we may be happily united to thee, and that nothing in life or death may ever separate us any more from thee. Through *Jesus Christ* our Lord. *Amen.*

“ At the end of the offertory, the priest goes to the corner of the altar, and washes the tips of his fingers, to denote the cleanness and purity of soul with which we ought to approach to these divine mysteries, saying *Lavabo, &c. I will wash my hands among the innocent, and I will encompass thy altar, O Lord, &c., as Psalm xxv. 6.* Then returning to the middle of the altar, and there bow-

ing down, he begs of the blessed Trinity to receive this oblation in memory of the passion, resurrection and ascension of our Lord *Jesus Christ*, and for an honorable commemoration of the blessed Virgin, and of the saints, that they may intercede for us in heaven, whose memory we celebrate upon earth. You may thus join with him.

A Prayer at Lavabo, or washing the Fingers.

O WHAT cleanness and purity of heart ought we to bring with us to this great sacrifice! but, alas! I am a poor unclean sinner. O wash me, dear Lord, from all the stains of sin in the blood of the Lamb, that I may be worthy to be present at these heavenly mysteries.

A Prayer when the priest stands bowing down at the middle of the altar.

O MOST holy and adorable Trinity, vouchsafe to receive this our sacrifice in remembrance of our Saviour's passion, resurrection, and glorious ascension: and grant that we may die with him to our sins, rise with him to a new life, and ascend with him to thee. Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us, through the same *Jesus Christ* our Lord. *Amen.*

"Then the priest, kissing the altar, turns to the people, and says, *Orate Fratres, &c.*, that is, *Brethren, pray that my sacrifice and yours may be made acceptable to God the Father Almighty.* You would do well to pray as he desires, and say with the clerk:"

MAY the Lord receive this sacrifice from thy hands, to the praise and glory of his own name for our benefit, and that of all his holy church.

"Then the priest says, in a low voice the prayers called *Secreta*, which correspond to the collects of the day and are different every day. During which, you should pray as follows:"

A Prayer at the Secreta.

MERCIFULLY hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to thee; and as we offer it to the honor of thy name, so may it be to us here a means of obtaining thy grace, and life everlasting hereafter, through *Jesus Christ*. *Amen.*

On the festival of a Saint.

SANCTIFY, O Lord, we beseech thee, these gifts which we offer thee in this solemnity of thy holy servant N., and so strengthen us by thy grace, that both in prosperity and adversity, our ways may be ever directed to thy honor, through our Lord *Jesus Christ*.

“The priest concludes the *Secreta*, by saying aloud, *Per omnia sæcula sæculorum*, that is, *World without end*. Ans. *Amen*. Priest, *Dominus vobiscum*, *The Lord be with you*. Ans. *Et cum spiritu tuo*, *And with thy spirit*. Priest, *Sursum corda*, *Lift up our hearts*. Ans. *Habemus ad Dominum*, *We have lifted them up to the Lord*. Priest, *Gratias agamus Domino Deo nostro*, *Let us give thanks to the Lord our God*. Ans. *Dignum et justum est*, *It is meet and just*. Then the priest recites the *Preface*, (so called because it serves as an introduction to the canon of the mass) in which you may join with him as follows :”

The Preface.

IT is truly meet and just, right and wholesome that we always, and in all places, should give thanks to thee, O holy Lord, almighty Father, everlasting God; who with thy only begotten Son, and the Holy Ghost, art one God, one Lord; not in the singularity of one person, but in the Trinity of one substance. For what we believe of thy glory, as thou hast revealed it, we believe the same of thy Son, the same of the Holy Ghost, without any dif-

ference. That in the confession of the true and eternal Deity, the propriety in persons, the unity in essence, and the equality in majesty may be adored. Which the angels and archangels, the cherubim and the seraphim praise, who also, cease not to cry out daily, saying with one voice : Holy, holy, holy, Lord God of Sabaoth. The heavens and earth are full of thy glory, *Hosannah* in the highest. Blessed is he that comes in the name of the Lord, *Hosannah* in the highest.

“ After the *Preface* follows the *Canon* of the mass, or the most sacred and solemn part of this divine service, which is read with a low voice, as well to express the silence of *Christ* in his passion, and his hiding at that time his glory and divinity, as to signify the vast importance of that common cause of all mankind, which the priest is then representing as it were in secret to the ear of God ; and the reverence and awe with which both priest and people ought to assist at these tremendous mysteries.

“ The *Canon* begins by the invoking the Father of mercies, through *Jesus Christ* his Son, to accept this sacrifice for the holy catholic church, for the pope, for the bishop, for the government, and for all the professors of the orthodox and apostolic faith throughout the whole world. Then follows the *Memento*, or commemoration of the living, for whom in particular the priest intends to offer up that mass, or who have been particularly recommended to his prayers. To which is added, a remembrance of all there present, with a solemn commemoration of the blessed Virgin, of the apostles, martyrs, and all the saints ; to honor their memory, by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession through *Jesus Christ* our Lord. During this part of the canon you may say : ”

A Prayer at the beginning of the Canon.

O ETERNAL and most merciful Father, behold we come to offer thee our homage this day ; we desire to adore, praise, and glorify thee, and to

give thee thanks, for thy great glory, joining our hearts and voices with all thy blessed in heaven, and with thy whole church upon earth. But acknowledging our great unworthiness and innumerable sins, for which we are heartily sorry, and humbly beg thy pardon, we dare not venture to approach thee otherwise than in company of thy Son, our Advocate and Mediator *Jesus Christ*, whom thou hast given us to be both our High Priest and Sacrifice. With him, therefore, and through him, we venture to offer thee this sacrifice; to his most sacred intentions we desire to unite ours; and with this offering which he makes of himself, we desire to make an offering of our whole being to thee. With him, and through him, we beseech thee to exalt thy holy catholic church throughout the whole world; to maintain her in peace, unity, holiness, and truth; to have mercy on thy servant N., our chief bishop N., our prelate N., and all that truly fear thee; on our parents, children, friends, and benefactors, &c., on all those whom we have any ways scandalized, injured or offended, or for whom we are any other way bound to pray; on all that are in their agony, or under violent temptations, or other necessities, corporal or spiritual; on all our enemies; and, in a word, on all poor sinners; that we may be all converted to thee, and find mercy, through *Jesus Christ*, thy Son; through whom we hope one day to be admitted into the company of all thy saints and elect, whose memory we here celebrate, whose prayers we desire, and with whom we communicate in these holy mysteries.

“Then the priest spreads his hands, according to the ancient ceremony of sacrifices, over the bread and wine, which are to be consecrated into the body and blood of *Christ*, and begs that God would accept of this oblation,

which he makes in the name of the whole church, and that he would grant us peace in this life and eternal salvation in the next. After which he solemnly blesses the bread and wine with the sign of the cross, and invokes the Almighty, that they may be made to us the body and blood of his most beloved Son our Lord *Jesus Christ*. And so he proceeds to the consecration, first of the bread into the body of our Lord, and then of the wine into his blood; which consecration is made by *Christ's* own words, pronounced in his Name and Person by the priest, and is the most essential part of this sacrifice; because thereby the body and blood of *Christ* are really exhibited and presented to God, and *Christ* is mystically immolated. Immediately after the consecration follows the *Elevation*, first of the host, then of the chalice in remembrance of *Christ's* elevation upon the cross. At the elevation of the chalice, the priest recites these words of *Christ*: *As often as ye do these things, ye shall do them for a commemoration of me.* Then he goes on, making a solemn commemoration of the passion, resurrection, and ascension of *Christ*, and begging of God to accept this sacrifice as he was pleased to accept the oblation of *Abel*, *Abraham*, and *Melchisedec*: and to command, that it may, by his holy angel, be presented upon the altar above, in presence of his divine Majesty, for the benefit of all those that shall partake of these mysteries here below. In the mean time you may pray thus:—

A Prayer when the Priest spreads his Hands over the Oblation.

WE present to thee, O Lord, this bread and wine, which, being composed of many, reduced into one, are symbols of concord and unity; that by thy all-powerful blessing they may be made for us the precious body and blood of thy beloved Son; and that through him, and through his death and passion, applied to our souls by these sacred mysteries we may obtain mercy, grace, and peace in this life and eternal happiness in the next.

A Prayer at the Elevation of the Host.

O DIVINE Jesus, the Word made flesh for us, true God and true Man, I believe that thou art here present ; I adore thee with profound humility ; I love thee with my whole heart, and as thou art here for the love of me, I consecrate myself entirely to thee.

At the Elevation of the Chalice

I ADORE the precious blood which thou, O Jesus, didst shed for all men. Grant, O my God and Saviour, that it may not have been spilt in vain for me ; give me the grace to apply the merits of it to my soul. I offer thee my life and being, O amiable Jesus, in grateful return for that infinite love with which thou didst give thy life and blood for me.

A Prayer after the Elevation.

LOOK down now, O Lord, we beseech thee, upon this sacred victim which was once offered to thee upon the cross, and is now daily offered to thee. Remember that thy only-begotten Son, for us poor sinners, was conceived and born into this world ; that he suffered a bitter agony and sweat of blood ; for us he was betrayed into the hands of sinners, buffeted, spit upon, and many ways abused ; for us he was scourged at a pillar, crowned with thorns, and nailed to a cross ; for us he died, and for us he triumphed over death by his resurrection, and he opened heaven for us by his ascension. We desire gratefully to commemorate all these mysteries this day, in the oblation of this pure and holy sacrifice. O look not on our sins, but on the infinite ransom paid for them. And whilst we offer it here below upon our altars, do thou receive it upon thy altar above, from the hands of the Angel of the

great Council, the eternal Priest; and from thence send down thy blessing upon all us, who here be-
ow assist at thy divine mysteries, through the same *Jesus Christ* our Lord. *Amen.*

“ Then the priest proceeds to the *Memento*, or Commemoration of the dead, saying,

At the Memento.

REMEMBER also O Lord, thy servants N. and N., who are gone before us with the sign of faith, and repose in the sleep of peace :

“ Praying for all the faithful departed in general, and in particular for those for whom he desires to offer this sacrifice. Do you the same; and during this *Memento*, recommend in particular to God’s mercy, through *Jesus Christ’s* death and passion, the souls of your relations, friends, &c., such as are lately dead, or have been particularly recommended to your prayers; all such as you have any ways injured, or been an occasion of their sins; such as are in the greatest want of prayers, or have none to pray for them : in fine, all such as God would have you particularly to pray for; and conclude with the priest;

TO these, O Lord, and to all that rest in *Christ*, grant, we beseech thee, a place of refreshment, light, and peace, through the same *Christ* our Lord. *Amen.*

“ After this *Memento*, or Commemoration of the Dead, the priest, raising his voice a little, and striking his breast, says *Nobis quoque peccatoribus, &c., And also to us sinners, &c.*, humbly craving mercy and pardon for his sins, and to be admitted to some part and society with the apostles and martyrs, through *Jesus Christ*. Then kneeling down and taking the sacred host in his hands, he makes the sign of the cross with it over the chalice, saying, *Through him, and with him, and in him, is to thee, O God the Father, in the unity of the Holy Ghost, all honor and glory ;* which last words he pronounces, elevating a little the host and chalice from the altar, and then kneels down, saying, with a loud voice, *Per omnia secula seculorum, For ever and ever. Amen.*

A prayer at the Nobis quoque peccatoribus.

WE humbly implore thy mercy, O Lord, for ourselves also ; we beg pardon for all our sins ; we desire to detest them and to renounce them for ever ; all our hope is in the multitude of thy tender mercies, from which we confidently expect forgiveness, through *Jesus Christ* ; and to be one day through him, admitted into the company of the blessed apostles and martyrs, in thy heavenly paradise. In the mean time we desire to offer thee daily through him, *all honor and glory.*

“ At the *Pater Noster* join with the priest in that sacred prayer ; and at the conclusion of it, beg with him to be delivered from all evils past, present, and to come ; and by the intercession of the blessed Virgin, and all the saints, to be secured from sin, and all disturbances, through *Jesus Christ*, our Lord.

At the Pater Noster, say,

OUR Father who art in heaven ; hallowed be thy name ; thy kingdom come ; thy will be done on earth, as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

Deliver us from those evils which we labor under at present ; from past evils, which can be nothing but our manifold sins ; and from the evils to come, which will be the just chastisement of our offences, if our prayers, and those more powerful ones of thy saints, who intercede for us, intercept not thy justice, or excite not thy bounty.

“ After this the priest breaks the host over the chalice in remembrance of *Christ's* body being broken for us upon the cross ; and he puts a small particle of the host into the chalice, praying that *the peace of the Lord may be always with us.*”

At the Breaking of the Host, say,

THY body was broken, and thy blood was shed for us, grant that the commemoration of this holy mystery may obtain for us peace; and that those who receive it may find everlasting rest.

“Then kneeling down, and rising up again, the priest says, *Agnus Dei*, &c.”

At the Agnus Dei, say,

LAMB of God, who takest away the sins of the world; Have mercy on us. Lamb of God, who takest away the sins of the world; Have mercy on us. Lamb of God who takest away the sins of the world; Grant us thy Peace.

“The priest then says three short prayers, by way of preparation for receiving the blessed sacrament; then kneeling down, and rising again, he takes up the host, and striking his breast, he says thrice, *Domine, non sum dignus*, &c.”

After the Agnus Dei, say,

IN saying to thy Apostles, my peace I leave you, my peace I give you, thou hast promised, O Lord, to all thy Church, that peace which the world cannot give: peace with thee, and peace with ourselves.

Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee to whom we heartily desire to be united, through this blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weakness.

At the Domine non sum dignus, say thrice,

LORD, I am not worthy thou shouldst enter under my roof; say only the word, and my soul shall be healed.

“ Here, at the ringing of the bell, go up to the rails, if you are going to communion.—After saying the *Domine non sum dignus*, the priest makes the sign of the cross upon himself with the host, saying, *The body of our Lord Jesus Christ preserve my soul to life everlasting*. Amen. And so receives it. Then after a short pause in mental prayer, he proceeds to the receiving of the chalice, using the like words : *The blood of our Lord Jesus Christ preserve my soul to life everlasting*. Amen.—Then follows the communion of the people, if any are to receive.

“ The devotion most proper for the people, from the *Pater noster* till after the priest’s communion, is to make, during that time, a *spiritual communion* ; 1st, By a lively *faith* of the real presence, in the blessed sacrament, of the Lamb of God slain for our sins, and of the abundance of graces, which he brings with him to such as receive him worthily. 2dly, By an ardent *desire* of partaking of this life-giving food. 3dly, By *humbly* acknowledging and heartily *bewailing* their unworthiness and sins, which hinder them from daring to approach to this heavenly table. 4thly, By inflamed affections of love, aspiring after *Jesus Christ*, and an eternal union with him ; inviting him to come at least spiritually into their souls, and to take full possession of all the powers of their souls, and to give them a large share in those graces, which he usually bestows on the worthy communicant, &c. This is a devotion which may be made with great profit, not only as often as a person hears mass, but any other hour in the day ; and the oftener the better. You may, if you please, make use of this form.”

A Spiritual Communion.

O MY sweet Saviour, *Jesus Christ* thou art my Sovereign Good, the Fountain of all good, my God and my All. I most firmly believe, that for us sinners, and for our salvation, thou wast pleased to come down from heaven, to take upon thee, by the mystery of thy incarnation, our human nature, and to become one of us, that so thou mightest be our High Priest and our Victim : I most firmly believe, that thou offeredst thyself upon the cross a sacrifice

for us all, after having suffered many cruel torments for us ; and that, by thy glorious resurrection and admirable ascension, thou hast opened the gates of heaven for us. I most firmly believe, that in these sacred mysteries thou art truly and really present, and that thy sacred body and blood are here offered up in sacrifice, and verily indeed received by the faithful, in remembrance of thy death. O how happy are those souls, who worthily receive thee in this divine sacrament ! O what graces, what sanctity do they receive from this Fountain of all sanctity ! O that I were so happy as to approach this day to thy heavenly banquet, and to feed on the food of life, the bread of angels ! But alas ! I am the most wretched of all sinners, who, from my first coming to the use of reason, till this hour, have, in innumerable ways offended thee, my God. My soul is overspread with an universal leprosy, covered on all sides with ulcers, and unclean and filthy beyond measure, and therefore infinitely unworthy to approach to the Lord of all purity and sanctity. In this lamentable state that I am, I dare not so much as look up to thy altar, much less approach to it ; but with eyes and heart cast down, and with a deep sense of my manifold treasons, and great unworthiness, I humbly beg pardon of thee for all my sins, and implore thy mercy. O Fountain of mercy have compassion on me, and suffer me at least to sigh after thee ; and though I am unworthy of thy embraces, permit me, like the penitent *Magdalen*, to present myself at least before thy feet, and wash them in spirit with my tears ! O may thy sacred blood, which thou hast shed for all sinners, cleanse my poor soul this day from all its filth ! O come to me, dear Lord, in spirit, and take possession of all the powers of my soul ! Recollect my memory in

thee, enlighten my understanding, and inflame my will with thy love. O let me be thine, and thou mine, from henceforth and for ever : and grant that nothing, in life or death, may ever separate me from thee any more ! In this one prayer, hear me, O Lord, and in all things else, do with me what thou wilt.

“After the Communion, the Priest takes the *ablutions* of wine and water into the chalice, in order to consume whatever may remain of the consecrated species. Then covering the chalice, he goes to the book, and reads a versicle of holy scripture, called the *Communion*, after which, he turns about to the people with the usual salutation, *Dominus vobiscum*, and returning to the book, reads the collects or prayers, called *The Post Communion*.—After which he again greets the people with *Dominus vobiscum* ; and gives them leave to depart with, *Ite missa est* ; the clerk answering, *Deo Gratias, Thanks be to God*. Then the priest, bowing down before the altar, makes a short prayer to the blessed Trinity ; and then, turning about to the people, gives his blessing to them all in the name of the blessed Trinity : and so concludes the mass, by reading the beginning of the gospel according to St. *John*, which the people hear *standing* till these words, *Et verbum caro factum est, and the Word was made flesh* ; when both priest and people kneel down, in reverence to the mystery of *Christ's* incarnation. At the end the clerk answers *Deo Gratias, Thanks be to God*. And so the priest returns from the altar to the sacristy, and unvests himself, reciting in the mean time the *Benedicite*, or the Cantic of the three children, inviting all creatures in heaven and earth to praise and bless the Lord. After the communion of the priest you may pray as follows :”

A Prayer after the Communion.

I RETURN thee now most hearty thanks, O my God, through *Jesus Christ* thy Son, that thou hast been pleased to deliver him up to death for us, and to give us his body and blood, both as a sacrament and a sacrifice, in these holy mysteries ; at which thou hast permitted me, a most unworthy

sinner, to assist this day. May all heaven and ear bless and praise thee for ever, for all thy mercies. O pardon me, dear Lord, all my distractions, and the manifold negligences, which I have been guilty of this day in thy sight; and let me not depart without thy benediction. Behold, I desire from this moment to give up myself, and all that belongs to me, into thy hands; and I beg that all my undertakings, all my thoughts, words, and actions, may henceforward tend to thy glory, through the same *Jesus Christ* our Lord. *Amen.*

The Beginning of the Gospel of St. John.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness has not comprehended it. There was a man sent from God, whose name was *John*. This man came for a witness, to give testimony of the light, that all men might believe through him. *He* was not the light, but to give testimony of the light. That was the true light, which enlightens every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God; to them that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And *the Word was made flesh*, and dwelt among us. And we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth.

Prayer after Mass.

I RENDER thee all possible praise and thanks O sovereign Creator, for the favor I have this day received of thy bounty, and of which many better deserving Christians are deprived. Receive O Lord, my unworthy prayers, supply all my defects, pardon all my distractions and indevotions, and grant that, by the strength and virtue of these divine mysteries, I may go on cheerfully in the path of thy commandments, love and service, amidst all the temptations, troubles, and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where, with thy blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more understandingly celebrate thy infinite goodness and mercy with uninterrupted canticles of eternal praise, admiration, and gratitude. *Amen.*

Let us pray.

MY loving Lord and merciful Creator, I, miserable sinner, present myself here before thy eyes, humbly beseeching thee, through thy infinite bounty, to vouchsafe me thy assistance, that I may sanctify this day according to thy commandments.—Give me, O Lord, true contrition for all the sins I have committed against thee and my neighbor, by thought, word, or deed, or by omission of such works as I ought to have done.

And I humbly beseech thee, most sweet *Jesus*, not to consider the multitude of my sins; but to remember thy infinite mercy. Grant me grace to spend this week following without offending thee; and for the sake of thy death and passion, give to all sinners knowledge and grace to do penance in

this world : and particularly, I entreat thee, to have mercy on those for whom thy holy Church commands us to offer up our prayers this day ; that all of us, together with her, may be made partakers of the infinite merits of thy sacred passion. *Amen.*

For the Collects on Holidays see page 73. For other Prayers after Mass, see page 373.

N. B. With regard to the vestments, in which the priest says mass : that as the mass represents the passion of *Christ*, and the priest there officiates in *his* person, so these vestments in which he officiates, represent those, with which *Christ* was ignominiously clothed at the time of his passion. Thus the *Amice* represents the cloth or rag, with which the *Jews* muffled our Saviour's face when at every blow they bid him prophesy who it was that struck him. *St. Luke*, xxii. 64. The *Alb* represents the white garment with which he was vested by *Herod* : The *Girdle*, *Maniple*, and *Stole*, represent the cords and bands with which he was bound in the different stages of his passion. The *Chasuble*, or outward vestment, represents the purple garment, with which he was clothed as a mock king ; upon the back of which there is a cross, to represent that which *Christ* bore on his sacred shoulders : Lastly, the priest's *Tonsure* or crown is to represent the crown of thorns which our Saviour wore.

Moreover, as in the old law, the priests, that were wont to officiate in the sacred functions, had, by the appointment of God, *vestments* assigned for that purpose, as well for the greater decency and solemnity of the divine worship, as to signify and represent the virtues, which God required of his ministers ; so it was proper, that, in the church of the *New Testament*, *Christ's* ministers should in their sacred functions be distinguished, in like manner, from the laity, by their sacred vestments ; which might also represent the virtues which God requires in them : Thus the *Amice*, which is first put upon the head, represents divine *hope*, which the apostle calls the *helmet of salvation* ; the *Alb*, *innocence of life* ; the *Girdle* (with which the loins are begirt) *purity and chastity* ; the *Maniple* (which is put on the left arm) *patient suffering* of the labors of this mortal life ; the *Stole*, the sweet *yoke* of *Christ*, to be borne in this life, in order to a happy im-

mortality ; in fine, the *Chasuble*, which is uppermost, and covers all the rest, represents the *virtue* of *Charity*.

In these vestments the church makes use of five colors, *viz.*, the *white* on the feasts of our Lord, of the B. Virgin, of the angels, and of the saints that were not martyrs, the *red* on the feasts of Pentecost, of the finding and exaltation of the cross, and of the apostles and martyrs ; the *purple*, which is the penitential color, in the penitential times of *Advent* and *Lent*, and upon *Vigils* and *Ember Days* : the *green* on most of the other *Sundays* and *Ferias* throughout the year ; and the *black* on *Good Friday*, and in the masses for the dead.

We make a reverence to the altar upon which mass is said, because it is the seat of these divine mysteries, and a figure of *Christ*, who is not only our *priest* and *sacrifice*, but our altar too, inasmuch as we offer up our prayers and sacrifices through him. Upon the *altar* we always have a *crucifix*, that as the mass is said in remembrance of *Christ's* passion and death, both priest and people may have before their eyes, during this sacrifice, the image that puts them in mind of his passion and death. And there are always lighted candles upon the altar during mass ; as well to honor the victory and triumph of our great King (which is there celebrated) by these lights, which are tokens of our *joy* and of his *glory*, as to denote the light of *faith*, with which we are to approach to him.

A METHOD OF HEARING MASS,

Which may be used by those who are, through necessity, absent from Church.

IT often happens that Christians, through distance of place, indisposition, or other unavoidable impediments, are hindered from being able to be present at the great sacrifice of the Mass ; in which cases it is proper they should endeavor to assist thereat at least in spirit, which may be done with great fruit to their souls in this manner :—

Let them make choice of a proper time in the morning, and either by themselves, or, if they have a family, summoning them together, let them go into their ora-

tory, and there present themselves in spirit before the altar of God: after having bewailed their misfortune in being kept from these heavenly mysteries, let them join themselves in heart and affection with all that are offering this sacrifice to God at that time; representing more particularly to themselves that mass which is then offered in the place where they commonly hear mass, and applying themselves to the same devotions they commonly use in time of hearing mass.

Thus, for example. At the *Confiteor*, let them confess their sins with a hearty repentance; at the *Kyrie Eleison*, let them cry out to God for mercy; at the *Gloria in Excelsis*, let them give adoration and glory to God; at the *Collects*, let them recommend to him their own and the church's necessities; at the *Epistle* and *Gospel*, let them beg God's grace, that they may conform their lives to his holy word; and so, in like manner, let them accommodate their devotion to all the other parts of the mass; remembering always the *four intentions* of the sacrifice; the *Passion of Christ*, and a *Spiritual Communion*; uniting themselves in every part of this sacrifice with *Jesus Christ*, and offering themselves to God with him and through him.

THE MANNER OF SERVING AT MASS.

The Clerk or Servitor kneeling at the left hand of the Priest, shall answer him as follows:

Pr. INTROIBO ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem meam.

Pr. Judica me, Deus, et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

Cl. Quia tu es, Deus, fortitudo mea; quare me repulisti, et quare tristis incedo dum affligit me inimicus?

Pr. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

Cl. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

Pr. Confitebor tibi in cithara, Deus, Deus meus.
quare tristis es anima mea, et quare conturbas me?

Cl. Spera in Deo, quoniam adhuc confitebor illi;
salutare vultus mei, et Deus meus.

Pr. Gloria Patri, et Filio, et Spiritui Sancto.

Cl. Sicut erat in principio, et nunc, et semper, et in
secula sæculorum. *Amen.*

Pr. Introibo ad altare Dei.

Cl. At Deum, qui lætificat juventutem meam.

Pr. Adjutorium nostrum in nomine Domini.

Cl. Qui fecit cælum et terram.

Pr. Confiteor Deo, &c.

Cl. Misereatur tui omnipotens Deus, et dimissis pec-
catis tuis, perducatur te ad vitam æternam.

Pr. Amen.

Cl. Confiteor Deo omnipotenti, beatæ Mariæ semper
Virgini, beato Michaeli Archangelo, beato Joanni Bap-
tistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis,
et tibi, Pater, quia peccavi nimis cogitatione, verbo et
opere [*here he strikes his breast thrice*] meâ culpâ, mea
culpâ, meâ maximâ culpâ. Ideo precor beatam Ma-
riam semper Virginem, beatum Michaelem Archangel-
um, beatum Joannem Baptistam, sanctos Apostolos Pe-
trum et Paulum, omnes sanctos, et te, Pater, orare pro
m: ad Dominum Deum nostrum.

Pr. Misereatur vestri, &c.

Cl. Amen.

Pr. Indulgentiam, absolutionem, &c.

Cl. Amen.

Pr. Deus tu conversus, vivificabis nos.

Cl. Et plebs tua lætabitur in te.

Pr. Ostende nobis, Domine, misericordiam tuam

Cl. Et salutare tuum da nobis.

Pr. Domine, exaudi orationem meam.

Cl. Et clamor meus ad te veniat.

Pr. Dominus vobiscum.

Cl. Et cum soiritu tuo.

Pr. Kyrie eleison. *Cl.* Kyrie eleison.

Pr. Kyrie eleison. *Cl.* Christe eleison.

Pr. Christe eleison. *Cl.* Christe eleison.

Pr. Kyrie eleison. *Cl.* Kyrie eleison.

Pr. Kyrie eleison.

Pr. Dominus vobiscum, *or* Flectamus genua.

Cl. Et cum spiritu tuo, *or* Levate.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

At the end of the Epistle, say,

Cl. Deo gratias.

The Epistle, Gradual, and *Alleluiah*, or Tract, being read, remove the Mass-book to the right hand of the altar, making a reverence as you pass before the middle of the altar. Let the clerk ever kneel or stand on the contrary side to the Mass-book.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sequentia sancti Evangelii secundum, &c

Making the sign ✝ of the cross, say,

Cl. Gloria tibi, Domine.

Make a reverence at the beginning and ending of the Gospel, and at the name of JESUS; and at the end say,

Cl. Laus tibi Christe.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Here the clerk is to give wine and water, and prepare the bason, water, and towel for the priest. The priest having washed his fingers, let him kneel in his former place, and answer.

Pr. Orate Frates, &c.

Cl. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sursum corda.

Cl. Habemus ad Dominum.

Pr. Gratias agamus Domino Deo nostro.

Cl. Dignum et justum est.

At Sanctus, Sanctus, Sanctus, &c. ring the little bell where this is customary.

And again, when you see the priest spread his hands over the chalice, give warning by the bell, of the consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, ring during the elevation of the Host; which being ended, you must kiss the vestment; and presently do the same at the elevation of the Chalice. As often as you pass by the blessed Sacrament, adore on your knees.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Et ne nos inducas in tentationem.

Cl. Sed libra nos a malo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Pax Domini sit semper vobiscum.

Cl. Et cum spiritu tuo.

The priest's communion being ended, be ready to give him first wine, and then wine and water. But if there be communicants, first provide them with a towel, and say the *Confiteor*. Then remove the book to the left hand of the altar, take away the towel from the communicants, if these were any, and return to your former place.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Ite, Missa est; or Benedicamus Domino

Cl. Deo gratias.

In Masses for the Dead.

Pr. Requiescant in pace. **Cl.** Amen.

Remove the book, if it be left open, kneel and receive the priest's blessing.

Pr. Pater, et Filius, et Spiritus Sanctus.

Cl. Amen.

At the beginning of the last Gospel.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Initium, or Sequentia Sancti Evangelii, &c

Cl. Gloria tibi, Domine.

At the end, say,

Cl. Deo gratias.

Put out the candles, and lay all up carefully.

OTHER DEVOTIONS FOR SUNDAYS AND HOLYDAYS.

*The Benedicite : or Canticle of the three children,
Daniel iii.*

ALL ye works of the Lord, bless the Lord, praise and exalt him above all for ever.

O ye angels of the Lord, bless the Lord : O ye heavens, bless the Lord.

O all ye waters that are above the heavens, bless the Lord : O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord : O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord ; O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord ; O ye cold and heat, bless the Lord.

O ye dews and hoary frosts, bless the Lord ; O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord ; O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord ; O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord ; let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord ; O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord ; O ye seas and rivers, bless the Lord.

O ye whales, and all that move in the waters, bless the Lord ; O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord ; O ye sons of men, bless the Lord.

O let *Israel* bless the Lord ; let them praise him, and exalt him above all for ever.

O ye priests of the Lord, bless the Lord ; O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just bless the Lord ; O ye holy and humble of heart, bless the Lord.

O *Ananias*, *Azarias*, and *Misael*, bless ye the Lord, praise and exalt him above all for ever.

Let us bless the Father and the Son, with the Holy Ghost : let us praise him and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven ; and worthy of praise, and glorious, and magnified for ever.

PSALMS OF ADORATION, PRAISE AND THANKSGIVING.

Psalm xciv.

COME, let us praise the Lord with joy ; let us joyfully sing to God our Saviour.

Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

For the Lord is a great God, and a great King above all gods. *For the Lord will not reject his people.*

For in his hands are the ends of the earth, and the heights of the mountains are his.

For the sea is his, and he made it ; and his hands have formed the dry land.

Come let us adore and fall down *before God* ; let us weep before the Lord that made us.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

To day, if you shall hear his voice, harden not your hearts.

As in the provocation, according to the day of tempt

ation in the wilderness, where your fathers tempted me ; they proved me and saw my works.

Forty years long was I offended with that generation ; and I said, *These men* always err in their hearts.

And *they* have not known my ways ; so I swore in my wrath, that they should not enter into my rest.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Psalm xcix.

SING joyfully to God, all the earth ; serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

Know ye that the Lord is God ; he made us and not we ourselves.

We are his people, and the sheep of his pasture. Go ye into his gates with praise, into his courts with hymns, and give glory to him.

Praise ye his name, for the Lord is sweet ; his mercy endureth for ever, and his truth to generation and generation.

Glory be to the Father, &c.

Psalm cii.

BLESS the Lord, O my soul, and let all that is within me *praise* his holy name.

Bless the Lord, O my soul, and never forget all he hath done for thee.

Who *mercifully* forgiveth all thy iniquities, who *healeth* all thy diseases.

Who redeemeth thy life from destruction : who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things ; thy youth shall be renewed like the eagles.

The Lord doth mercies, and judgment for all that suffer wrong.

He hath made his ways known to *Moses* ; his wills to the children of *Israel*

The Lord is compassionate and merciful ; long-suffering, and plenteous in mercy.

He will not always be angry ; nor will he threaten for ever.

He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth, he hath strengthened his mercy towards them that fear him.

As far as the east is from the west, so far hath he removed our iniquities from us.

As a father hath compassion upon his children, so hath the Lord compassion on them that fear him.

For he knoweth our frame : he remembereth that we are dust.

Man's days are as grass ; as the flower of the field ; so shall he flourish.

For the spirit shall pass in him ; and he shall not be, and he shall know his place no more.

But the mercy of the Lord is from eternity, and unto eternity upon them that fear him.

And his justice unto children's children, to such as keep his covenant,

And are mindful of his commandments to do them.

The Lord hath prepared his throne in heaven : and his kingdom shall rule over all.

Bless the Lord all ye angels ; you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

Bless the Lord all ye his hosts ; you ministers of his who do his will.

Bless ye the Lord all his works, in every place of his dominions, O my soul, bless thou the Lord.

Glory be to the Father, &c.

Psalm cxvi.

O PRAISE the Lord all ye nations : praise him all ye people.

Because his mercy is confirmed upon us : and the truth of the Lord remaineth for ever.

Glory be to the Father, &c.

Psalm cxxxvii.

I WILL praise thee, O Lord, with my whole heart for thou hast heard the words of my mouth.

will sing praise to thee in the sight of the angels ; I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy and for thy truth ; thou hast magnified thy holy name above all.

In what day soever I shall call upon thee, hear me : thou shalt multiply strength in my soul.

May all the kings of the earth give glory to thee, O Lord ; for they have heard all the words of thy mouth.

And let them sing in the ways of the Lord, for great is the glory of the Lord.

For the Lord is high and looketh on the low ; and the high he knoweth afar off.

If I shall walk in the midst of tribulation, thou wilt quicken me ; and thou hast stretched forth thy hand against the wrath of my enemies ; and thy right hand hath saved me.

The Lord will repay for me. Thy mercy, O Lord, endureth for ever : O despise not the works of thy hands.

Glory be to the Father, &c.

Psalm cxlviii. Alleluia.

PRAISE ye the Lord from the heavens : praise ye him in the high places.

Praise ye him all his angels : praise ye him all his hosts.

Praise ye him, O sun and moon : praise him all ye stars and light.

Praise him ye heavens of heavens : and let all the waters that are above the heavens praise the name of the Lord.

For he spoke the word, and they were made he commanded, and they were created.

He hath established them for ever, and for ages of ages : he hath made a decree and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye deeps.

Fire, hail, snow, ice ; stormy winds which fulfil his word.

Mountains and all hills ; fruitful trees and all cedars.

Beasts and all cattle ; serpents and feathered fowls.

Kings of the earth, and all people ; princes and all judges of the earth.

Young men and maidens : let the old with the younger praise the name of the Lord ; because his name along is exalted.

The praise of him is above heaven and earth ; and he hath exalted the horn of his people.

A hymn to all his saints ; to the children of *Israel*. a people approaching to him.

Glory be to the Father, &c.

Psalm cl.

PRAISE ye the Lord in his holy places, praise ye him in the firmament of his power.

Praise ye him for his mighty acts ; praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet ; praise him with psaltery and harp.

Praise him with timbrel and choir : praise him with strings and organs.

Praise him on high-sounding cymbals ; praise him on cymbals of joy : let every spirit praise the Lord.

Glory be to the Father, &c.

The Benedictus ; or Canticle of Zacharias. St. Luke, i.

BLESSED be the Lord God of *Israel*, because he hath visited, and wrought the redemption of his people ;

And hath raised up a horn of salvation to us, in the house of *David* his servant ;

As he spoke by the mouth of his holy prophets, who are from the beginning ;

Salvation from our enemies, and from the hand of all that hate us ;

To perform mercy to our fathers, and to remember his holy testament.

The oath which he swore to *Abraham* our father, that he would grant us ;

That, being delivered from the hand of our enemies, we may serve him without fear,

In holiness and justice before him all our days.

And thou, Child, shalt be called the Prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation to his people, unto the remission of their sins ;

Through the bowels of the mercy of our God, in which the Orient from on high hath visited us.

To enlighten them that sit in darkness, and in the shadow of death ; to direct our feet into the way of peace.

Glory be to the Father, &c.

A LITANY FOR SUNDAY.



IN the name of the Father, and of the Son, and of the Holy Ghost, *Amen*.

Blessed be the Holy and Undivided Trinity, now and for ever. *Amen*.

Our Father, &c. Hail Mary, &c. I believe, &c.

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Jesus receive our prayers.

Lord *Jesus* grant our petitions.

O God the Father, Creator of the world,
 O God the Son, Redeemer of mankind,
 O God the Holy Ghost, Perfecter of the elect
 O sacred Trinity, three persons, and one God,
 Behold we were conceived in sin, and in iniquity our
 mothers brought us forth.

As we have grown in years, we have multiplied
 the number of our offences; and every day thy
 goodness adds to our lives, our wickedness in-
 creases the number of our transgressions.

The law of our body makes war against the law of
 our mind, and brings us into subjection to sin;
 so that the good which we would, we do not;
 and the evil which we would not, that we do.

We have sinned in vain thoughts and unlawful de-
 sires of our hearts, in the idle talk and perverse
 words of our mouths, in the wicked works and
 fruitless course of our lives.

We have sinned against thee, by our ingratitude for
 thy blessings, and by our impatience under thy
 chastisements; by preferring ourselves, and the
 satisfaction of our own inordinate appetites and
 desires, before thee and the observance of thy
 holy commandments.

We have sinned against others, in not doing to them,
 as we would have them do to us; and against our
 own souls, in pursuing more eagerly the things
 of this life, than those which belong to our eternal
 felicity.

We have sinned, in delaying our repentance, and
 breaking the solemn promises of amending our
 lives; in exposing ourselves to the danger of
 temptation, and often omitting the opportunities of
 serving thee; and even our best endeavors are
 full of imperfections.

We have sinned, in not profiting ourselves by the
 talents of grace and nature, which thy bounty
 hath committed to us for our improvement; and

Have mercy on us.

idly spending that precious time, and unthankfully neglecting those gracious means, which thy goodness allows us for the work of our salvation.

Have mercy on us.

Here call to mind the particular sins of the present day, or such as have been lately committed ; and also such as you desire more especially to repent of and amend, then say,

Have mercy on us, most merciful Father ; and according to the greatness of thy tender compassion, pardon the multitude of our grievous offences. Remember what our substance is, that we are but as the grass in the field, or a vapor that passeth away and returneth not again. Remember what *thou* art, infinitely glorious in thyself, and infinitely good to the least of thy creatures. Remember the gracious promises of *Jesus Christ* ; and for the merits of his sacred passion, from all our sins, From the evils of this present world ; from war, pestilence, and famine ; from all disastrous mischances in our bodies, minds, or estates ; from sudden death, and all other thy heavy judgments, From the evils of the world to come, from the dreadful sentence of condemnation, and the chains of everlasting darkness ; from the worm that dies not, and the fire that shall never be quenched, From the evil of sin, which is the only cause of all misery ; from the temptations to which, by nature or custom, we are most exposed ; from ignorance of thy will, and neglect of what we know to be our duty, From pride, covetousness, and lust ; from envy, gluttony, and anger ; from a slothful coldness in what concerns our salvation ; and from those enormous sins, that cry to heaven for vengeance, From slander, rash judgment, and flattery ; from self-love, vain-glory, and hypocrisy ; from stubbornness and irreverence towards those that are above us ; from the disdain and oppression of such as are below us ; from the great guilt of in-

O Lord, deliver us.

ducing others to sin, and from the unhappiness of being perverted ourselves,

From error, schism, and heresy ; from denying thee before men for worldly respects ; from new and factious interpretations of thy word ; and from proudly preferring our private conceits before the judgment of thy Church,

From relapsing into the sins of which we have repented, or contracting any customary habit of vice ; from provoking thy justice by presumption, or offending thy mercy by despair ; from murmuring and repining against the orders of thy providence, and from an obstinate and impenitent heart,

In the first motions to sin, and the repeated assaults of any temptation ; in time of our trial, when thou seemest to withdraw thy grace from us ; in health and prosperity ; in sickness and adversity ; in the hour of death, and in the day of judgment,

From *Recite here the particular sin or danger, from which you desire to be delivered ; then say, O Lord, deliver us.*

Deliver us, O Lord ; and in all our necessities, when we call on thee, in the name of thy beloved Son, and for the merits of our only Saviour, *Jesus Christ*, who sits at thy right hand to make intercession for us sinners,

That it would please thee to govern and defend thy Catholic Church ; to bless and preserve the supreme bishop thereof, and all ecclesiastical persons, in unity of truth, and holiness of life,

That it would please thee to endue all Christian princes and magistrates with the spirit of justice, piety, and wisdom ; and subjects with a true reverence for their superiors, and cheerful obedience to their just commands ; that all the world may live in the beauty of order, and the blessings of peace,

That it would please thee to reduce into the union of thy Church all those, whom malice, passion,

O Lord, deliver us.

We beseech thee to hear us.

or *interest* have divided from thy faith; and, with a more particular tenderness, to compassionate all simple and unlearned people, who, by misinstruction, are seduced into error, and by unhappy education, are settled in a prejudice against thy truth,

That it would please thee to convert all Jews, Turks, and Infidels, to thy holy faith, and all dissolute Christians to a virtuous life; that none of those, whom thou hast made, may perish; but that all the nations of the earth may adore thee here, and be happy with thee hereafter,

That it would please thee to have compassion on the miseries of human life, and, especially on the afflictions of such as suffer for their conscience: let thy pity lighten their burdens, and thy grace strengthen their weakness; that every sad dejected soul may either praise thee for being released from their pressures, or being enabled to bear their crosses,

That it may please thee to enlarge our hearts, with true charity one towards another: to feed the hungry, and clothe the naked; to visit the sick, and comfort the distressed; to forgive our enemies, and pray for our persecutors; and on all occasions to do good to every one according to our capacities,

That it would please thee to assume into thy glory all the faithful departed in thy grace; that as with patience they expect the satisfaction of thy justice, they may with gladness receive the deliverance of thy mercy.

That it would please thee to open thy full hand, and mercifully bestow on us the necessities of this life, with grace so to use all thy temporal blessings, that we rest not in the convenience or pleasure proceeding from any creature; but apply

We beseech thee to hear us.

them as instruments to cultivate our minds, and prepare them for thee, and thy eternal joys,

That thou wouldst vouchsafe us the grace of knowing thee, that we may both fear thee, and hope in thee, as the absolute Master of punishment and reward; that we may serve and worship thee, as the sovereign Lord of life and death; that we may love and praise thee, as a most indulgent Father and bountiful Benefactor,

That thou wouldst vouchsafe us the grace of knowing ourselves, that remembering ourselves to be dust and ashes, and subject to a thousand infirmities, temptations, and miseries, we may humble our proud thoughts, and sincerely acknowledge our own unworthiness; yet, being created after thy own image, and capable of eternal happiness, we may aspire after heaven, and value our souls above all the transitory enjoyments of the earth,

That thou wouldst vouchsafe us the grace frequently to examine, and clearly to see the state of our consciences; humbly to confess, and earnestly to repent of our sins; carefully to avoid all occasions of relapse, and diligently to practise such virtues as conduce most to the cure of our infirmities,

That thou wouldst vouchsafe us the grace to keep a strict watch over our senses, lest they solicit our hearts to sin; to remember continually that thou art present, wheresoever we are, especially in prayer; that we may offer up the same with a reverent gesture of our bodies, and a devout attention of our minds,

That thou wouldst vouchsafe us the grace to attend with diligence to the employments of our calling; yet every day to set apart some time for thy service, and our soul's good; to live in peace and charity with all the world; freely forgiving

We beseech thee to hear us.

their injuries to us, and readily satisfying for our trespasses against them.

That thou wouldst vouchsafe us the grace always to call to mind the end of our creation, and the vanity of this world; the shortness of our lives, and the uncertainty of the time of our death; the misery of such as die in their sins, and the unspeakable joys of those, who, with their last breath, give up their souls into the hands of thy angels,

We beseech thee to hear us.

That thou wouldst vouchsafe us the grace to live and die in the faith and communion of thy Catholic Church; to enjoy the benefit of thy holy sacraments, and participate in the prayers and good works of all thy servants throughout the world,

That thou wouldst vouchsafe us the grace, in the last hour of our lives, willingly to render our bodies to the earth, from whence they came, and joyfully to return our souls to thee who gavest them; that, in the blissful visions of thy glory, we may for ever adore thy Majesty; and, in the happy company of thy saints and angels, for ever sing praises to thy name,

Son of God,

O Lamb of God, that takest away the sins of the world, *Spare us, O Lord.*

O Lamb of God, that takest away the sins of the world, *Hear us, O Lord.*

O Lamb of God, that takest away the sins of the world, *Have mercy on us.*

O Lord, hear my prayer; *and let my cry come unto thee.*

MOST gracious God, the fountain of all mercy and blessing, who desirest not the death of a sinner, nor despisest the tears of the penitent, favorably receive this free confession of our sins, and effectually move our hearts to a true contrition of all our offences; that,

being pardoned the evils we have presumed to do, we may be delivered from the evils we deserve to suffer, and obtaining of thy bounty such graces as we petition for in our prayers, we may spend the short remainder of our days in a more perfect denial of our own corrupt inclinations, and more constant progress towards the enjoyment of thy glorious promises, through our Lord and Saviour, *Jesus Christ*, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end, *Amen*.

The blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us, and remain on us for ever. *Amen*.

ACTS OF FAITH, HOPE, LOVE, AND CONTRITION,

PROPER TO BE MADE EVERY DAY.

An Act of Faith.

O ETERNAL Truth, who hast revealed thyself to men, one God in three persons, Father, Son, and Holy Ghost, I believe in thee. O *Jesus Christ*, the Son of God, true God and true Man, my Saviour and Redeemer, who hast died for us all, I believe in thee. I believe all the divine truths, which thou, my God, hast taught us, by thy word, and by thy Church; because *thou* hast taught them, who art the Sovereign Truth: and I had rather die than call in question any of these truths.

An Act of Hope.

O MY God, who art infinitely powerful, and infinitely good and merciful, who hast made me for thyself, and redeemed me by the blood of thy Son, and promised all good through him, I firmly hope for mercy, grace, and salvation from thee, through the same *Jesus Christ* my Saviour; resolving on my part, to do all that thou requirest of me.

An Act of the Love of God.

O MY God, and my All, infinitely good in thyself, and infinitely good to me, I desire to praise thee, bless thee, glorify thee, and love thee for ever. O take thou possession of my whole soul, and make me for ever a servant of thy love.

An Act of the Love of our Neighbors.

O MY God, thou hast commanded me to love every neighbor as myself, for *thy* sake. O give me grace to fulfil this commandment. I desire to love every neighbor, whether friend or enemy, in thee and for thee. I renounce every thought, word, or deed, that is contrary to this love. I forgive all that have any way offended me; and I beg thy mercy, grace, and salvation for all the world.

An Act of Contrition.

O MY God, who art infinitely good, and always hatest sin, I beg pardon, from the bottom of my heart, for all my offences against thee. I detest them all, and am heartily sorry for them, because they offend thy infinite goodness; and beg I may rather die, than be guilty of them any more.

Our most holy father Pope Clement XIV, embracing with his paternal charity all the faithful, and intending to promote amongst them the most pious and wholesome use of making very frequent acts of the theological virtues of faith, hope, and charity, has been pleased to grant an indulgence of seven years, and of as many forty days, to all the faithful of Christ, every time, being disposed at least by contrition of heart, they shall attentively and devoutly recite the said acts.—Which grant is to stand good for all future times.

AN UNIVERSAL PRAYER,

FOR ALL THINGS NECESSARY TO SALVATION.

O MY God, I *believe* in thee, do thou strengthen my *faith*. All my *hopes* are in thee, do thou secure them. I *love* thee with my whole heart, teach me to

love thee daily more and more. I am *sorry* that I have offended thee, do thou increase my sorrow.

I adore thee as my first beginning. I aspire after thee as my last end. I give thee thanks as my constant Benefactor. I call upon thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner thou wilt.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbor, and a contempt of the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in danger, patient in afflictions, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent at my employments, and constant in my good resolutions.

Let my conscience be ever upright and pure. my

exterior modest, my conversation edifying, and my comportment regular.

Assist me that I may continually labor to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear thy judgments, that I may escape hell, and in the end obtain heaven, through the merits of our *Lord Jesus Christ*. Amen.

A PARAPHRASE ON THE LORD'S PRAYER.

Our Father, who art in heaven.

O ALMIGHTY Lord, and Maker of heaven and earth, infinite in Majesty, is it possible that thy love and goodness for us should be so great, as to suffer such poor worms as we are to call thee *Father*! O make us ever dutiful children to such a parent; O my soul, ever remember this dignity to which thou art raised, of being a child of God; and see thou never degenerate, by making thyself a slave to sin and the devil. O most holy Father, who dwellest in heaven, and heavenly souls, raise my heart to thee: and teach me, by thy interior grace, to pray to thee this day with due attention, devotion, humility, and faith.

Hallowed be thy name.

THE first thing I beg of thee, O heavenly Father, is the greater honor and glory of thy name. I rejoice with all my soul, that in thyself thou art infinitely happy and infinitely glorious, and that thou art eternally adored, praised, and glorified, by all thy angels and saints. But, alas! O Lord, how little art thou known in this miserable world, how little art thou loved here, how little art thou

served ! how is thy name blasphemed all the day, even by those that call themselves christians ! How many millions of souls in all parts of the world, though made to thy own image and likeness, and redeemed by the precious blood of thy only Son, live and die in infidelity, error, and vice, to the great dishonor of thy holy name ? O when shall so great an evil be remedied ? O that I could do any thing to remedy it ! O that I could worthily promote the honor and glory of thy name ! O that I could make it known to all nations ! O that, like the blessed in heaven, we were all happily united in praising, blessing, and loving thee ! but this must be the work of thy grace, O Lord : and this grace I beg of thee this day, that so both I and all the world may ever adore, praise, and love thee : and not only in words, but much more in our lives, show forth the glory of thy name.

Thy kingdom come.

HEAVEN is the seat of thy eternal kingdom, O Lord ; there thou livest and reignest for ever. But whilst we are here in this mortal life, thy *Kingdom is within us*, as often as thou reignest within our souls by thy grace, and by thy love. I earnestly beg both for myself and *for all others*, a share in thy eternal kingdom ; that we may there be witnesses of thy glory, and see, love, praise, and enjoy thee for ever. In the mean time I beg, that the kingdom of thy grace, and of thy love, may come into our souls ; that thou mayest ever reign in us without control ; and make us all according to thy own heart, that nothing in us may any more presume to rebel against thee, the true King of hearts : but that we may be ever faithful servants and subjects of thy love.

Thy will be done on earth, as it is in heaven.

THE blessed in heaven have no other will, O Lord, but thine ; this will they ever adore ; this they eternally embrace and love ; this they readily and cheerfully obey. O that we, poor banished children of Adam here upon earth, did in like manner, adore, embrace, and love

thy will! O that we obeyed in like manner! Lord it is my sincere desire and hearty prayer, that from henceforward thy holy will may be done by us in all things. O grant, that from this moment, thy will may be the rule of our actions; and that in all our deliberations, like the convert *St. Paul*, we may ever cry out to thee, *Lord, what wouldst thou have me to do?* O grant, that in all our sufferings we may ever have a perfect conformity to thy holy will.

Give us this day our daily bread.

THE bread of our souls, which is to support us during this day of our mortality, and to feed and nourish us to life everlasting, is no other, O Lord, than thy only Son, who has said, *I am the living bread that came down from heaven; he that eateth of this bread shall live for ever; and the bread that I will give, is my flesh for the life of the world.* This bread of life, we earnestly beg of thee; this we desire often to receive sacramentally; this we desire daily to receive spiritually, for the nourishing of our souls, with thy heavenly grace, from this fountain of grace. O come, dear *Jesus*, into our poor famished souls, satisfy our hunger here this day with this heavenly bread, till we come to the more happy day of eternity, where all veils being withdrawn, we shall for ever feed upon thy divinity. In the mean time, as to the necessities of this life, grant us what, in thy wisdom, thou seest best for us, and most conducing to thy honour and our eternal welfare.

And forgive us our trespasses, as we forgive them that trespass against us.

OUR sins, O Lord, are innumerable; the debt that we owe thee is infinite; and we are poor and miserable, unable of ourselves to discharge the least part of this debt, or to make satisfaction for the least of these sins. But, prostrate in spirit before thee, we humbly implore thy mercy. We desire to offer thee the sacrifice of a contrite and humble heart.—We offer thee the death and

passion of thy only Son, which he has made over to us for the discharge of our debts. And as he has promised *forgiveness* to those that *forgive*, we here from our hearts forgive all that have offended us, and hope, through him, to find forgiveness from thee.

Lead us not into temptation.

ALAS! O Lord, man's life upon earth is a continual temptation. We are encompassed on all sides with mortal enemies: the world, the flesh, and the devil, are ever attacking us with united forces.—Our only hope, in all these dangers and conflicts, is in thy strength and protection. O stand thou for us, and we care not who is against us. We believe that thou art faithful, and wilt not suffer us to be tempted above our strength. O never suffer us to forsake thee. Let not the devil circumvent us by his frauds and deceits, nor ever glory that he has prevailed over us; arm us both against the terrors and flatteries of the world, and all the dangers of our passions and concupiscences. And whatever trials thou art pleased to send us, let thy supporting grace ever carry us through them with advantage to our souls; that, by thy favor and mercy, we may be faithful unto death, and so receive the crown of life.

But deliver us from evil. Amen.

O SOVEREIGN Good, the fountain of all our good, deliver us from all our evils; from our sins, and the punishments we deserve for them, from wars, plagues, famines, and such like scourges, which we have too much reason to apprehend hanging over our heads, from thy justice and our impenitence: from heresy and schism, and all that blindness of soul which self-conceit and pride exposes us to. In fine, from a hardened heart, from final impenitence, and everlasting damnation; from all these evils for thy own goodness' sake. O Lord deliver us, through *Jesus Christ* thy Son our Lord. *Amen.*

The Symbol, or Creed, of St. Athanasius.

WHOSOEVER will be saved, before all things, it is necessary that he hold the Catholic faith.

Which faith, except every one do keep entire and unviolated, without doubt he shall perish everlastingly.

Now the *Catholic* faith is this ; that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the Persons, nor dividing the Substance.

For one is the Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the Glory equal, the majesty coeternal.

Such as the Father is ; such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost is uncreated.

The Father is incomprehensible, the Son is incomprehensible, and the Holy Ghost is incomprehensible.

The Father is eternal, the Son is eternal, and the Holy Ghost is eternal.

And yet they are not three Eternals, but one Eternal.

As also they are not three Uncreated, nor three Incomprehensibles ; but one Uncreated, and one Incomprehensible.

In like manner the Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God ; and yet there are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord ; and yet there are not three Lords, but one Lord.

For as we are compelled by the Christian truth, to

acknowledge every person by himself to be God and Lord :

So we are forbidden by the Catholic religion to say there are three Gods, or three Lords.

The Father is made of no one, neither created, nor begotten.

The Son is from the Father *alone*, not made, nor created, but *begotten*.

The Holy Ghost is from the Father *and* the Son, not made nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons ; and one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after, nothing greater or lesser : but the whole *unum* persons are coeternal to one another, and coequal.

So that in all things, as has been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He therefore that would be saved must *thus* think of the Trinity.

Furthermore it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is that we believe and confess, that our Lord Jesus Christ, the Son of God, is both God and Man.

He is God of the substance of his Father, begotten before the world ; and he is Man of the substance of his Mother, born in the world ;

Perfect God and perfect Man : subsisting of a rational soul, and human flesh.

Equal to the Father according to his Godhead ; and lesser than the Father according to his manhood.

Who, although he be both God and Man, yet he is not two, but one Christ.

One, not by the conversion of the Godhead into flesh, but by the taking of the Manhood unto God.

One altogether, not by confusion of substance, but unity of person.

For as the rational soul and the flesh is one man, so God and Man is one Christ.

Who suffered for our salvation, descended into hell, rose again the third day from the dead.

He ascended into heaven ; he sitteth at the right hand of God the Father Almighty ; from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good shall go into life everlasting ; and they that have done evil into everlasting fire.

This is the *Catholic* faith, which except a man believe faithfully and steadfastly, he cannot be saved.

Glory be to the Father, &c.

THE VESPERS,

OR

EVENING SONG FOR SUNDAYS.

Our Father, &c.

V. DEUS in adjutorium meum intende.

R. Domine, ad adjuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen. Alleluia.*
Or. Laus tibi, Domine, Rex æternæ gloriæ.

Hail Mary, &c.

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now and ever shall be, world without end. *Amen, Alleluia.* **Or.** Praise be to thee, O Lord, King of eternal glory.

Psalm cix.

DIXIT Dominus Domino meo : * sede a dextris meis ;

Donec ponam inimicos tuos * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex *Sion* : * Dominare in medio inimicorum tuorum.

Tecum principium in divitiis tuæ in splendoribus sanc-

THE Lord said unto my Lord, sit thou on my right hand ;

Until I make thy enemies the footstool of thy feet.

The Lord will send forth the sceptre of thy power out of *Sion* : Be thou the ruler in the midst of thy enemies.

With thee is the principality in the day of thy strength, in

torum : * ex utero ante luciferum genui te.

Juravit Dominus, et non po-
nitebit eum : * tu es Sacerdos
in æternum, secundum ordinem
Melchisedech.

Dominus a dextris tuis : * con-
fregit in die iræ suæ reges.

Judicabit in nationibus : im-
plebit ruinas : * conquassabit
capita in terra multorum.

De torrente in via bibet ;
* propterea exaltabit caput.

Gloria Patri, &c.

the brightness of holy things :
From the womb before the day-
star I begot thee

The Lord hath sworn ; and
it shall not repent him. Thou
art a priest for ever, according
to the order of Melchisedech.

The Lord at thy right hand
hath broken kings in the day of
his wrath.

He shall judge among na-
tions : he shall fill ruins : he
shall crush the heads in the
land of many.

He shall drink of the torrent
in the way ; Therefore he shall
lift up his head.

Glory be to the Father, &c.

Psalm cx.

CONFITEBOR tibi, Domi-
ne, in toto corde meo, * in con-
silio justorum et congregatione.

Magna opera Domini : * ex-
quisita in omnes voluntates
ejus ;

Confessio et magnificentia
opus ejus ; * et justitia ejus ma-
net in sæculum sæculi.

Memoriam fecit mirabilium
suorum misericors et miserator
Dominus : * escam dedit timen-
tibus se.

Memor erit in sæculum testa-
menti sui : * virtutem operum
suorum annuntiabit populo suo.

Ut det illis hæreditatem Gen-
tium ; * opera manuum ejus ve-
ritas et judicium.

Fidelia omnia mandata ejus ;

I WILL praise thee, O Lord,
with my whole heart : In the
counsel of the just, and in the
congregation.

The works of the Lord are
great : Sought out according to
all his wills.

His work is worthy of
praise and magnificence ; and
his justice remaineth for ever
and ever.

He hath made a remem-
brance of his wonderful works,
a merciful and compassionate
Lord. He hath given food to
them that fear him.

He will be mindful for ever
of his covenant : he will show
forth to his people the power of
his works.

That he may give them the
inheritance of the Gentiles :
The works of his hands are ve-
rity and judgment.

Faithful are all his com-

confirmata in sæculum sæculi;
* facta in veritate et æquitate.

Redemptionem misit populo
suo: * Mandavit in æternum
testamentum suum.

Sanctum et terribile nomen
ejus: * initium sapientiæ timor
Domini.

Intellectus bonus omnibus fa-
tientibus eum: * Laudatio ejus
manet in sæculum sæculi.

Gloria Patri, &c.

mandments, confirmed for ever
and ever; made in truth and
equity.

He hath sent redemption to
his people: He hath command-
ed his covenant for ever.

Holy and terrible is his name.
The fear of the Lord is the be-
ginning of wisdom.

A good understanding to all
that do it: His praise remain-
eth for ever and ever.

Glory, &c.

Psalm cxi.

BEATUS vir qui timet Do-
minum, * in mandatis ejus volet
nimis.

Potens in terra erit semen
ejus: * Generatio rectorum be-
nedicetur.

Gloria et divitia in domo
ejus: * et justitia ejus manet in
sæculum sæculi.

Exortum est in tenebris lumen
recti: * misericors, et misera-
tor, et justus.

Jucundus homo qui miseretur
et commodat, disponet sermones
suos in judicio: * quia in æter-
num non commovebitur.

In memoria æterna erit jus-
tus: * ab auditione mala non
timebit.

Paratum cor ejus sperare in
Domino; confirmatum est cor
ejus; * non commovebitur do-
nec despiciat inimicos suos.

Dispersit, dedit pauperibus:
justitia ejus manet in sæculum
sæculi: cornu ejus exaltabitur
in gloria.

BLESSED is the man that
feareth the Lord, he shall de-
light exceedingly in his com-
mandments.

His seed shall be mighty
upon earth. The generation
of the righteous shall be bless-
ed.

Glory and riches in his house:
And his justice abideth for ever
and ever.

A light is risen in darkness
to the righteous: He is merci-
ful, and compassionate, and
just.

That man is acceptable that
showeth mercy and lendeth:
he shall dispose his words in
judgment: Because he shall
not be moved for ever.

The just shall be in eternal
memory; He shall not fear from
the evil hearing.

His heart is ready to hope in
the Lord; his heart is strength-
ened: He shall not be moved
till he overlook his enemies.

He has distributed, he has
given to the poor: his justice
remaineth for ever and ever:
his horn shall be exalted in
glory

Peccator videbit, et irascetur : dentibus suis fremet et tabescet ; * desiderium peccatorum peribit.

Gloria Patri, &c.

The sinner shall see, and shall be angry : he shall gnash with his teeth and pine away : the desire of sinners shall perish.

Glory, &c.

Psalm cxii.

LAUDATE pueri Dominum : * laudate nomen Domini.

Sit nomen Domini benedictum, * ex hoc nunc et usque in sæculum.

A solis ortu usque ad occasum, * laudabile nomen Domini.

Excelsus super omnes gentes Dominus, * et super cœlos gloria ejus.

Quis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in cœlo et in terra ?

Suscitans a terra inopem, * et de stercore erigens pauperem :

Ut collocet eum cum principibus, cum principibus populi sui.

Qui habitare facit sterilem in domo, * matrem filiorum lætantiem.

Gloria Patri, &c.

PRAISE ye the Lord, O children : praise the name of the Lord.

Let the name of the Lord be blessed, from henceforth, now and for ever.

From the rising of the sun, to the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations : and his glory above the heavens.

Who is the Lord our God, who dwelleth on high and beholdeth the low things in heaven and earth ?

Raising up the needy from the earth and lifting up the poor from the dung :

To place him with princes with the princes of his people.

Who maketh the barren woman to dwell in a house, a joyful mother of children.

Glory be to the Father, &c.

Psalm cxiii.

IN exitu Israel de Ægypto, * domus Jacob de populo barbaro :

Facta est Judæa sanctificatio ejus, * Israel potestas ejus.

Mare vidit, et fugit ; Jordanis conversus est retrorsum.

WHEN Israel came out of Egypt, the house of Jacob from among a barbarous people :

Judea was made his sanctuary, Israel his dominion.

The sea saw, and fled away Jordan was turned backward.

Montes exultaverunt ut arietes: * et colles sicut agni ovium.

Quid est tibi, mare, quod fugisti? * et tu, Jordanis, quia conversus es retrorsum?

Montes exultantis sicut arietes, * et colles sicut agni ovium?

A facie Domini mota est terra— * a facie Dei Jacob:

Qui convertit petram in stagna aquarum, * et rupem in fontes aquarum.

Non nobis, Domini, non nobis: * sed nomini tuo da gloriam.

Super misericordia tua, et veritate tua: * ne quando dicant gentes; ubi est Deus eorum?

Deus autem noster in cœlo: * omnia, quæcumque voluit, fecit.

Simulachra Gentium argentum, et aurum, * opera manuum hominum.

Os habent, et non loquentur: * oculos habent, et non videbunt.

Aures habent, et non audiunt; * nares habent, et non odorabunt.

Manus habent, et non palpabunt: pedes habent, et non ambulabunt: * non clamabant in gutture suo.

Similes illis fiant, qui faciunt ea— * et omnes qui confidunt in eis.

Domus Israel speravit in Domino: * adjutor eorum et protector eorum est.

Domus Aaron speravit in Do-

The mountains skipped like rams, and the hills like the lambs of the flock.

What aileth thee, O thou sea, that thou didst flee? and thou, O Jordan, that thou turnedst backward?

Ye mountains, that ye skipped like rams? and ye little hills, like the lambs of the flock?

The earth was moved at the presence of the Lord—at the presence of the God of Jacob:

Who turned the rock into pools of waters, and the stony hills into fountains of waters.

Not to us, O Lord, not to us; but to thy name give glory.

For thy mercy and for thy truth: lest at any time the Gentiles say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the Gentiles are silver and gold, the works of the hands of men.

They have mouths and speak not; they have eyes, and see not.

They have ears, and hear not: they have noses, and smell not.

They have hands, and feel not: they have feet, and shall not walk: neither shall they cry out through their throats.

Let those that make them, be come like to them, and all such as put their trust in them.

The house of Israel hath hoped in the Lord; he is their helper and their protector.

The house of Aaron hath

mino: * adjutor eorum et protector eorum est.

Qui timent Dominum, speraverunt in Domino: * adjutor eorum et protector eorum est.

Dominus memor fuit nostri; * et benedixit nobis.

Benedixit domui Israel: * benedixit domui Aaron.

Benedixit omnibus qui timent Dominum; * pusillis cum majoribus.

Adjiciat Dominus super vos — * super vos et super filios vestros.

Benedicti vos a Domino, * qui fecit cælum et terram.

Cælum cæli Domino: * terram autem dedit filiis hominum.

Non mortui laudabunt te, Domine; * neque omnes qui descendunt in infernum.

Sed nos qui vivimus benedicimus Domino — * ex hoc nunc et usque in sæculum.

Gloria Patri, &c.

hoped in the Lord: he is their helper and their protector.

They that fear the Lord, have hoped in the Lord: he is their helper and their protector.

The Lord hath been mindful of us: and hath blessed us.

He hath blessed the house of Israel; he hath blessed the house of Aaron.

He hath blessed all that fear the Lord; both little and great

May the Lord add blessings upon you; upon you and upon your children.

You are blessed of the Lord, who made heaven and earth.

The heaven of heaven to the Lord: but the earth he hath given to the children of men.

The dead shall not praise thee, O Lord, nor all they that go down to hell.

But we that live, do bless the Lord, from this time, now and for ever.

Glory, &c.

The following Psalm is to be sung on sundry Festivals, in place of the foregoing.

Psalm cxvi.

LAUDATE Dominum omnes gentes: * laudate eum omnes populi.

Quoniam confirmata est super nos misericordia ejus: * et veritas Domini manet in æternum.

Gloria Patri, &c.

O PRAISE the Lord, all ye nations: praise him all ye people.

For his mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Glory, &c.

Capitulum. 2 Cor. i.

Little Chap. 2 Cor. i.

BENEDICTUS Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum, et Deus totius consolationis, qui consoatur nos in omni tribulatione nostra.

V. Deo gratias.

BLESSED be God and the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforts us in all our tribulations.

R. Thanks be to God.

THE HYMN.

LUCIS Creator optime,
 Lucem dierum proferens,
 Primordiis lucis novæ,
 Mundi parans originem.
 Qui mane junctum vesperi,
 Diem vocari præcipis;
 Illabitur tetrum chaos:
 Audi preces cum fletibus,
 Ne mens gravata crimine,
 Vitæ sit exul munere:
 Dum nil perenne cogitat,
 Seseque culpis illigat:
 Cœleste pulset ostium,
 Vitale tollat præmium:
 Vitemus omne noxium:
 Purgeamus omne pessimum.
 Præsta, Pater piissime,

O GREAT Creator of the light,
 Who from the darksome womb of night,
 Brought'st forth new light at nature's birth,
 To shine upon the face of the earth.
 Who by the morn and evening ray,
 Hast measured time, and called it day;
 Vouchsafe to hear our pray'rs and tears,
 Whilst sable night involves the spheres,
 Lest our frail mind with sin defil'd,
 From gift of life should be exil'd,
 Whilst on no heavenly thing she thinks,
 But twines herself in satan's links.
 O may she soar to heaven above,
 The happy seat of life and love:
 Meantime all sinful actions shun,
 And purge the foul ones she hath done.
 This pray'r to our gracious Father, hear,

Patrique compar unica,

Cum Spiritu Paraclito

Regnans per omne sæculum.

Amen.

V. Dirigatur, Domine, oratio mea,

R. Sicut incensum in conspectu tuo.

Thy equal Son incline his ear;

Who with the Holy Ghost and thee

Doth live and reign eternally.

Amen.

V. May my prayer, O Lord, be directed,

R. As incense in thy sight.

The Magnificat, or the Canticle of the Blessed Virgin. St. Luke l.

MAGNIFICAT * anima mea Dominum.

Et exultavit Spiritus meus * in Deo Salutari meo.

Quia respexit humilitatem ancillæ suæ; * ecce enim ex hoc beatam me dicent omnes generationes.

Quia fecit mihi magna qui potens est, * et sanctum nomen ejus;

Et misericordia ejus a progenie in progenies * timentibus eum.

Fecit potentiam in brachio suo * dispersit superbos mente cordis sui.

Deposuit, potentes de sede: * et exaltavit humiles.

Esurientes implevit bonis: * et divites dimisit inanes.

Suscepit Israel puerum suum; * recordatus misericordiæ suæ.

Sicut locutus est ad patres nostros— * Abraham et semini ejus in sæcula.

Gloria Patri, &c.

MY soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me: and holy is his name.

And his mercy is from generation to generations to them that fear him.

He hath showed power in his arm; he hath scattered the proud in the conceit of their heart.

He hath deposed the mighty from their seat; and hath exalted the humble.

The hungry he hath filled with good things; and the rich he hath sent empty away.

He hath received Israel his child: being mindful of his mercy.

As he spoke unto our fathers; to Abraham and his seed for ever.

Glory, &c.

The Prayer is the collect of the day; which is different every Sunday. You may say this that follows.

Let us Pray.

LOOK down, we beseech thee, O Lord, upon this thy family, for which our Lord Jesus Christ did not hesitate to be delivered into the hands of sinners, and to undergo the torment of the cross. Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. *Amen.*

A Commemoration of the Blessed Virgin Mary.

ANTHEM.

O Holy Mary, succor the miserable, help the faint-hearted, comfort the afflicted; pray for the people; intercede for the clergy; make supplication for the devout female sex: Let all experience thy help, who celebrate thy holy commemoration.

V. Pray for us, O holy mother of God;

R. That we may be made worthy of the promises of Christ.

Let us Pray.

GRANT, we beseech thee, O Lord God, that we thy servants may enjoy perpetual health of mind and body; and by the glorious intercession of blessed Mary, ever Virgin, may be delivered from present sorrows, and come to eternal joys, through our Lord Jesus Christ.

A Commemoration of the holy Apostles Peter and Paul.

ANTHEM.

THE apostle Peter, and Paul the doctor of the Gentiles, were they that taught us thy law, O Lord.

V. Thou shalt establish them rulers over the whole earth.

R. They shall be mindful of thy name, O Lord.

Let us Pray.

O God, whose right hand raised up St. Peter walking on the waters, that he might not be drowned and delivered his fellow

apostle Paul from the depth of the sea, when he was thrice shipwrecked; mercifully hear us, and grant that by the merits of ~~them~~ both, we may obtain the glory of eternity.

Here comes in a commemoration also of the Patron of the place, or titular saint of the church; with a proper anthem and prayer out of the office of the saint.

For peace.

ANTHEM.

GIVE peace, O Lord, in our days: For there is no other to fight for us but thou our God.

V. Let peace be made in thy strength;

R. And plenty in thy towers.

Let us Pray.

O God, from whom proceed holy desires, right counsels, and just works: Give to us thy servants that peace which the world cannot give: that both our hearts may be addicted to thy commandments: and the fear of enemies being taken away, the times may be quiet by thy protection. Through our Lord Jesus Christ, &c. *Amen.*

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful through the mercy of God, rest in peace.

R. Amen. Our Father, &c.

When Complin is not said immediately after Vespers, after the verse Fidelium animæ, &c. May the souls, &c, and our Father, is said.

V. Dominus det nobis suam pacem,

R. Et vitam æternam. *Amen.*

V. Our Lord grant us his peace,

R. And life everlasting. *Amen.*

Then is said one of the following Anthems according to the time.

The Anthem from the first Sunday of Advent, to the Purification, inclusive.

ALMA Redemptoris mater,
quæ pervia cœli,
Porta manes, et stella maris,
succurre cadenti,
Surgere qui curat populo; tu
quæ genuisti,
Natura mirante, tuum sanctum
genitorem,
Virgo prius ac posterius: Gabrielis
ab ore,
Sumens illud Ave, peccatorum
miserere.

MOTHER of Jesus, heaven's
open gate,
Star of the sea, support the
fallen state,
Of mortals; thou whose
womb thy maker bore,
And yet, strange thing, a virgin
as before;
Who didst from Gabriel's
hail, this news receive,
Repenting sinners by thy
prayers relieve.

In Advent.

V. Angelus Domini nuntiavit Mariæ.

R. Et concepit de Spiritu Sancto.

V. The angel of the Lord declared his message to Mary.

R. And she conceived by the Holy Ghost.

Oremus.

Let us pray.

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

R. Amen.

POUR thy grace into our souls, O Lord we beseech thee; that we, who by the angel's message came to the knowledge of the incarnation of Christ thy Son, may, by his cross and passion, be brought to the glory of resurrection. Through the same Christ our Lord.

R. Amen.

After Advent.

V. Post partum virgo inviolata permansisti.

R. Dei genitrix, intercede pro nobis.

V. After child-birth, thou didst remain an inviolate virgin.

R. Mother of God, make intercession for us.

*Oremus.**Let us pray.*

DEUS, qui salutis æternæ
beatæ Mariæ virginitate fœcun-
dæ humano generi præmia præ-
stitisti: tribue, quæsumus, ut ip-
sam pro nobis intercedere, sen-
tiamus, per quam meruimus,
Auctorem vitæ suscipere Domi-
num nostrum Jesum Christum
filium tuum.

R. Amen.

O GOD, who by the fruitful
virginity of the blessed virgin
Mary, hast given to mankind
the rewards of eternal salvation;
grant, we beseech thee, that we
may be sensible of the benefits
of her intercession, by whom we
have received the Author of life,
our Lord Jesus Christ thy Son.

*R. Amen.**From the Purification till Easter.*

AVE Regina cœlorum;

Ave, Domina angelorum:

Salve, radix, salve, porta.

Ex qua mundo lux est orta.

Gaude, virgo gloriosa,

Super omnes speciosa;

Vale, o valde decoræ.

Et pro nobis Christum exora,

V. Dignare me laudare te,
virgo sacrata.

R. Da mihi virtutem contra
hostes tuos.

HAIL Mary, queen of hea-
venly spheres,Hail, whom the angelic host
reveres.Hail, fruitful root, hail, sacred
gate,Whence the world's light de-
rives its date.O glorious maid, with beauty
blest,May joys eternal fill thy
breast;Thus crown'd with beauty
and with joy.Thy pray'rs with Christ for
us employ.

V. Vouchsafe, O sacred vir-
gin, to accept of my praises.

R. Give me power against
thy enemies.

*Oremus.**Let us pray.*

CONCEDE, misericors De-
us, fragilitati nostræ præsidium;
ut qui sanctæ Dei genetricis me-
moriæ agimus, intercessionis
ejus auxilio a nostris iniquitati-
bus resurgamus. Per eundem
Christum Dominum nostrum.

R. Amen.

GRANT us, O merciful God,
strength against all our weak-
ness; that we, who celebrate
the memory of the holy mother
of God, may, by the help of her
intercession, rise again from our
iniquities. Through the same
Christ our Lord.

R. Amen.

From Easter to Trinity Eve.

REGINA cœli lætare, Alleluia ;

Quia quem meruisti portare, Alleluia ;

Resurrexit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gaude et lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

O QUEEN of heaven, rejoice, Alleluia ;

For he whom thou didst deserve to bear, Alleluia ;

Is risen again as he said, Alleluia.

Pray for us to God, Alleluia.

V. Rejoice and be glad, O Virgin Mary, Alleluia.

R. Because our Lord is truly risen, Alleluia.

Oremus.

Let us pray.

DEUS, qui, per resurrectionem Filii tui Domini nostri Jesu Christi, mundum lætificare dignatus es, præsta, quæsumus, ut per ejus genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

R. Amen.

O GOD, who, by the resurrection of thy Son, our Lord Jesus Christ, hath been pleased to fill the world with joy ; grant, we beseech thee, that by the virgin Mary, his mother, we may receive the joys of eternal life. Through the same Christ our Lord.

R. Amen.

From Trinity Sunday to Advent.

SALVE, regina, mater misericordiæ ! vita, dulcedo, et spes nostra, salva.

Ad te clamamus, exules filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.

Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte.

Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende :

O clemens, O pia, O dulcis Virgo Maria.

HAIL, O Queen, O mother of mercy ! hail, our life, our comfort, and our hope.

We, the banished children of Eve, cry out unto thee. To thee we send up our sighs, groaning and weeping in this vale of tears.

Come, then, our advocate, and look upon us with those thy pitying eyes.

And after this our banishment, show us Jesus, the blessed fruit of thy womb ;

O merciful, O pious, O sweet Virgin Mary.

V. Ora pro nobis, Sancta Dei Genitrix :

R. Ut digni efficiamur promissionibus Christi.

Oremus.

OMNIPOTENS sempiternæ Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti; da ut ejus commemoratione lætatur ejus pia intercessione ab instantibus malis, et morte perpetua liberemur. Per eundem Christum Dominum nostrum.

R. Amen.

V. Divinum auxilium mereat semper nobiscum.

R. Amen.

V. Pray for us, O holy mother of God :

R. That we may be made worthy of the promises of Christ.

Let us Pray.

ALMIGHTY and eternal God, who by the cooperation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for thy Son; grant that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death. Through the same Christ our Lord.

R. Amen.

V. May the divine assistance always remain with us.

R. Amen.

THE BENEDICTION OF THE BLESSED SACRAMENT.

What we call the Benediction, is a devotion practised by the church, in order to give adoration, praise, and blessing, or Benediction, to God; for his infinite goodness and love, testified to us in the institution of the blessed sacrament, and to receive, at the same time, the benediction, or blessing of our Lord, there present.

When the blessed sacrament is taken out of the tabernacle, and set up to be seen by the people, the choir sings, O salutaris hostia, &c., i. e., O saving victim, which openest the gates of heaven; lo, the wars of our enemies press upon us: do thou give us strength and aid. To the great Lord, who is three in one, be everlasting glory. O, may he grant us life without end, in our heavenly country.

After this is usually sung some psalm, or pious metre, according to the order of superiors, or discretion of the officiant, or exigence of the times. Then follows the hymn of the blessed sacra-

ment, *Pange, Lingua*, or at least the latter part of it, *Tantum ergo*.

THE HYMN, PANGE LINGUA.

PANGE lingua gloriosi,	SING, O my tongue adore
Corporis mysterium	and praise,
Sanguinisque pretiosi,	The depth of God's myster'
Quem in mundi pretium,	ous ways :
Fructus ventris generosi,	How Christ, the world's gr ^o at
Rex effudit gentium.	king bestow'd
Nobis datus, nobis natus,	His flesh conceal'd in human
Ex intacta virgine.	food,
Et in mundo conversatus,	And left mankind the blood
Sparso verbi, semine ;	that paid
Sui moras incolatus	The ransom for the souls he
Miro clausit ordine.	made.
In supremæ nocte cænæ,	Giv'n from above, and born
Recumbens cum fratribus,	for man,
Observata lege plene,	From virgin's womb his life
Cibis in legalibus,	began :
Cibum turbæ duodenæ	He liv'd on earth, and
Se dat suis manibus.	preach'd to sow
Verbum caro, panem verum	The seeds of heav'nly truth
Verbum carnem efficit :	below ;
Fitque sanguis Christi me-	Then seal'd his mission from
am,	above,
Et n ^o sensus deficit ;	With strange effects of pow'r
	and love.
	'Twas on that evening when
	the last,
	And most mysterious supper
	past ;
	When Christ with his disci-
	ples sat,
	To close the law with legal
	meat ;
	Then to the twelve himself
	bestow'd,
	With his own hands to be
	their food.
	The word made flesh for love
	of man.
	By his word turns bread to
	flesh again ;
	And wine to blood, unseen by
	sense,
	By virtue of omnipotence

Ad firmandum cor sincerum

Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur, cernui :

Et antiquam documentum

**Novo cedat ritui,
Præstet fides supplementum.**

Sensuum defectui.

Genitori, Genitoque

**Laus et jubilatio,
Salus, honor, virtus quoque**

Sit et benedictio :

**Procedenti ab utroque
Compar sit Laudatio. Amen.**

**V. Panem de cælo præstitisti
da, Alleluia ;**

**R. Omne delectamentum in
te habentem. Alleluia.**

**V. Ora pro nobis sancta Dei
genetrix :**

**R. Ut digni efficiamur pro-
missionibus Christi.**

**And here the faithful rest se-
cure,**

**Whilst God can vouch, and
faith insure.**

**To this mysterious table now,
Our knees, our hearts, and
sense we bow ;**

**Let ancient rights resign their
place,**

**To nobler elements of grace :
And faith for all defects sup-
ply,**

**While sense is lost in mys-
ery.**

**The God the Father born of
none,**

**To Christ, his co-eternal Son,
And Holy Ghost whose equal
rays**

**From both proceed, one equal
praise ;**

**One honor, jubilee, and fame,
For ever bless his glorious
name. Amen.**

**V. Thou hast given them
bread from heaven, Alleluia.**

**R. Replenished with all
sweetness and delight. Alle-
luia.**

**V. Pray for us : O holy mo-
ther of God.**

**R. That we may be made
worthy of the promises of Christ.**

Let us Pray.

**O God, who hast left us in this wonderful sacrament a perpet-
ual memorial of thy passion : Grant, we beseech thee, so to reve-
rence the sacred mysteries of thy body and blood, that we may
continually find in our souls the fruit of thy redemption, who
lives and reignest, &c.**

**Defend, we beseech thee, O Lord, by the intercession of blessed
Mary, ever virgin, this thy family from all adversity ; and being
prostrate before thee, with our whole hearts, protect us in thy
mercy from the snares of our enemies, through Jesus Christ our
Lord.**

When the priest gives the benediction with the blessed sacrament, bow down, and profoundly adore your Saviour there present. Give him thanks for all his mercies; offer your whole self to him, to be his for ever; and earnestly beg his blessing upon you and yours, and upon his whole church.

ON THE FESTIVALS OF THE BLESSED VIRGIN MARY.

The Psalms are, Dixit Dominus, page 135. Laudate pueri, page 138.

Psalm cxxi.

LÆTATUS sum in his quæ dicta sunt mihi * in domum Domini ibimus.

Stantes erant pedes nostri * in atriis tuis Jerusalem.

Jerusalem, quæ ædificatur ut c vitas : * cujus participatio ejus in idipsum.

Illuc enim ascenderunt tribus, tribus Domini, * testimonium Israel, ad confitendum nomini Domini.

Quia illic sederunt sedes in iudicio, * sedes super domum David.

Rogate quæ ad pacem sunt Jerusalem: et abundantia diligentibus te.

Fiat pax in virtute tua : * et abundantia in turribus tuis.

Propter fratres meos et proximos meos, * loquebar pacem de te.

Propter domum Domini Dei nostri, * quæsi vi bona tibi.

I REJOICE in those things which were said to me: we shall go into the house of the Lord.

Our feet were standing in thy courts, O *Jerusalem*.

Jerusalem, which is built as a city: whose participation is together in itself.

For thither ascended the tribes, the tribes of the Lord, by a precept to *Israel*, to confess the name of the Lord.

Because there the seats for judgment were established, the seats upon the house of *David*.

Ask ye for the things that are for the peace of *Jerusalem*: and abundance to them that love thee.

Let peace be made in thy strength: and abundance in thy towers.

For the sake of my brethren and my neighbors, I have spoken peace of thee.

For the sake of the house of the Lord our God, I have sought good things for thee.

Psalm cxxvi

NISI Dominus ædificaverit domum, * in vanum laboraverunt qui ædificant eam.

Nisi Dominus custodierit civitatem, * frustra vigilat qui custodit eam.

Vanum est vobis ante iucem surgere: * surgite postquam sederitis, qui manducatis panem doloris.

Cum dederit dilectis suis somnum: ecce hæreditas Domini, filii; merces fructus ventris.

Sicut sagittæ in manu potentis, * ita filii excussorum.

Beatus vir qui implevit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

UNLESS the Lord shall build the house, they have labored in vain that build it.

Unless the Lord shall guard the city, he watches in vain that guards it.

It is vain for you to rise before light: rise after ye have rested, ye that eat the bread of sorrow.

When he has given sleep to his beloved: behold the inheritance of the Lord are children; his reward is the fruit of the womb.

As arrows in the hands of a strong man, so are the children of them that are shaken.

Blessed is the man that has filled his desire of them: he shall not be confounded when he shall speak to his enemies in the gate.

Psalm cxlvii.

LAUDA, Jerusalem, Dominum: * lauda Deum tuum, Sion.

Quoniam confortavit seras portarum tuarum: * benedixit filiis tuis in te.

Qui posuit fines tuos pacem: * et adipe frumenti satiat te.

Qui emittit eloquium suum terræ: * velociter currit sermo ejus.

Qui dat nivem sicut lanam: nebulam sicut cinerem spargit:

Mittit crystallum suam sicut buccellas: * ante faciem frigoris ejus quis sustinebit?

Emittit verbum suum et li-

O Jerusalem, praise the Lord; praise thy God, O Sion.

Because he hath strengthened the locks of thy gates: he hath blessed thy children in thee.

Who has placed peace in thy borders, and fills thee with the very best of wheat.

Who sends forth his speech to the earth: his word runs swiftly.

Who sends down snow like wool: scatters a mist like ashes:

Sends his ice like morsels: before the face of his cold who shall abide?

He will say the word and

queraciet ea : habit spiritus ejus
et fluent aquæ.

Qui annuntiat verbum suum
Jacob : * justitias et judicia sua
Israel.

Non fecit taliter omni nationi : * et judicia sua non manifestavit eis.

melt them : his wind will blow,
and waters shall run.

Who declares his word to
Jacob : his justice and judgments to Israel.

He has not done in like manner to every nation ; and his judgments he has not manifested to them.

*A Prayer for the Public Authorities, said before Mass in
the United States of America.*

WE pray thee, O almighty and eternal God, who,
through Jesus Christ, hast revealed thy glory to all
nations, to preserve the works of thy mercy ; that thy
Church, being spread through the whole world, may
continue with unchanging faith, in the confession of thy
name.

We pray thee, who alone art good and holy, to endow

with heavenly knowledge, sincere zeal, and sanctity of life, our chief bishop, N. N. the vicar of our Lord, Jesus Christ, in the government of his church ; our own bishop N. N. [*or, if he be not consecrated, "our bishop elect ;"*] all other bishops, prelates, and pastors of the church, and especially those who are appointed to exercise amongst us the functions of the holy ministry, and conduct the people into the ways of salvation.

We pray thee, O God of might, wisdom, and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with thy Holy Spirit of counsel and fortitude the President of these United States ; that his administration may be conducted in righteousness, and be eminently useful to thy people over whom he presides, by encouraging due respect for virtue and religion ; by a faithful execution of the laws in justice and mercy ; and by restraining vice and immorality. Let the light of thy divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings and laws framed for our rule and government ; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We pray for his excellency, the governor of this state, for the members of assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare ; that they may be enabled by thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend, likewise, to thy unbounded mercy, all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of thy most holy law : that they may be preserved in union, and that peace which the world cannot give ; and after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray thee, O Lord of mercy to remember

the souls of thy servants departed, who are gone before us, with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations and friends; of those, who, when living, were members of this congregation; and particularly of such as are lately deceased; of all benefactors, who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech thee, a place of refreshment, light, and everlasting peace—through the same Jesus Christ, our Lord and Saviour. *Amen.*

THE SEVEN PENITENTIAL PSALMS.

Proper to be recited on Fasting Days, and other Penitential times.

Anthem.

Remember not, O Lord, *our* offences, nor those of our *parents*, and take not revenge on our sins.

Psalm vi. Domine ne in furore.

O LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul, O save me for thy mercy's sake.

For there is no one in death that is mindful of thee and who shall confess to thee in hell?

I have labored in my groanings; every night I will wash my bed, I will water my couch with my tears.

My eye is troubled through indignation: I have grown old among all my enemies.

Depart from me all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication : the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled : let them be turned back and be ashamed very speedily.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Psalm xxxi. Beati quorum.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man, to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old ; whilst I cried out all the day long.

For day and night thy hand was heavy upon me : I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee ; and my injustice I have not concealed.

I said, I will confess against myself my injustice to the Lord ; and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me : my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in the way in which thou shalt go : I will fix my eyes upon thee.

Do not become like the horse and the mule which have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye just, and glory all ye right of heart.

Glory be to the Father, &c.

Psalm xxxvii. Domine ne in furore.

REBUKE me not, O Lord, in thy indignation, nor chastise me in thy wrath.

For thy arrows are fastened in me, and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath, there is no peace for my bones, because of my sins.

For my iniquities are gone over my head ; and as a heavy burden are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end : I walked sorrowful all the day.

For my loins are filled with illusions ; and there is no health in my flesh.

I am afflicted and humbled exceedingly ; I roared with the groaning of my heart.

Lord, all my desire is before thee ; and my groaning is not hid from thee.

My heart is troubled, my strength has left me ; and the light of my eyes itself is not with me.

My friends and my neighbors have drawn near, and stood against me.

And they that were near me, stood afar off ; and they that sought my soul, used violence.

And they that sought evils to me, spoke vain things : and studied deceits all the day.

But I, as a deaf man, heard not ; and was as a dumb man, not opening his mouth.

And I became as a man that heareth not ; and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped ; thou wilt hear me, O Lord my God.

For I have said, let not at any time my enemies rejoice over me : and whilst my feet are moved, they speak great things against me.

For I am ready for scourges ; and my sorrow is continually before me.

For I will declare my iniquity ; and I will think for my sin.

But my enemies live, and are grown stronger than I . and they that hate me wrongfully are multiplied.

They that render evil for good have detracted me because I followed goodness.

Forsake me not, O Lord, my God ; do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.
Glory be to the Father, &c.

Psalm 1. Miserere.

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I know my iniquity, and my sin is always before me.

To thee only have I sinned and have done evil before thee, that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities, and in sins did my mother conceive me.

For behold thou hast loved truth ; the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed , thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness. and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God ; and renew a right spirit within my bowels.

Cast me not away from thy face ; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways ; and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God, of my salvation, and my tongue shall extol thy justice.

O Lord, thou wilt open my lips ; and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it ; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit ; a contrite and humble heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good will, with *Sion*, that the walls of *Jerusalem* may be built up.

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings ; then shall they lay calves upon thy altar.

Glory be to the Father, &c.

Psalm ci. Domine exaudi.

HEAR, O Lord, my prayer, and let my cry come to thee.

Turn not away thy face from me ; in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke ; and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered, because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like a pelican of the wilderness ; I am like a night-raven in the house.

I have watched, and am become as a sparrow all alone on the housetop.

All the day long my enemies reproached me, and they that praised me did swear against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of thy anger and indignation, for having lifted me up thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But thou, O Lord, endurest for ever ; and thy memorial to all generations.

Thou shalt arise and have mercy on *Sion* ; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up *Sion* ; and he shall be seen in his glory.

He hath regard to the prayer of the humble ; and he hath not despised their petition.

Let these things be written unto another generation ; and the people that shall be created shall praise the Lord.

Because he hath looked forth from his high sanctuary ; from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters ; that he might release the children of the slain.

That they may declare the name of the Lord in *Sion* and his praise in *Jerusalem*.

When the people assemble together, and kings to serve the Lord.

He answered him in the way of his strength ; declare unto me the fewness of my days.

Call me not away in the midst of my days : thy years are unto generation and generation.

In the beginning, O Lord, thou didst found the earth ; and the heavens are the works of thy hands.

They shall perish but thou remainest ; and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed : but thou art always the self same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever.

Glory be to the Father, &c.

Psalm cxxix. De profundis.

FROM the depths I have cried to thee, O Lord ; Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou shalt observe iniquities, O Lord ; Lord, who shall endure it ?

Because with thee there is propitiation : and by reason of thy law I have expected thee, O Lord.

My soul hath relied on his word ; my soul hath hoped in the Lord.

From the morning watch even until night, let *Israel* hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

Glory be to the Father, &c.

Psalm cxlii. Domine exaudi.

HEAR, O Lord, my prayer ; give ear to my supplication in thy truth ; hear me in thy justice.

And enter not into judgment with thy servant ; for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul, he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old ; and my spirit is in anguish with me, my heart within me is troubled.

I remembered the days of old, I meditated on all thy works ; I mused upon the works of thy hands.

I stretched forth my hands to thee ; my soul is as earth without water unto thee.

Hear me speedily, O Lord ; my spirit hath fainted away.

Turn not away thy face from me, lest I be like them that go down into the pit.

Cause me to hear thy mercy in the morning, for in thee have I hoped.

Make the way known to me wherein I should walk ; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord : to thee have I fled ; teach me to do thy will, for thou art my God.

Thy good Spirit shall lead me into the right land : for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble ; and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul ; for I am thy servant.

Glory be to the Father, &c.

Anthem. Remember not, O Lord, our offences, nor those of our parents ; and take not revenge of our sins.

EVENING DEVOTIONS FOR FAMILIES, &c.

The Litany.

REMEMBER not O Lord, our offences, nor those of our parents, and take not revenge on our sins.

Lord, have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Christ hear us.

Christ graciously hear us.

God the Father of heaven,
 God the Son Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God.
 Holy Mary,
 Holy Mother of God,
 Holy Virgin of Virgins,
 St. Michael,
 St. Gabriel,
 St. Raphael,
 All ye holy angels and archangels,
 All ye holy orders of blessed spirits,
 St. John Baptist,
 St. Joseph,
 All ye holy patriarchs and prophets,
 St. Peter,
 St. Paul,
 St. Andrew,
 St. James,
 St. John,
 St. Thomas
 St. James,
 St. Philip,
 St. Bartholomew
 St. Matthew,
 St. Simon,
 St. Thadde,
 St. Matthei
 St. Barnabae
 St. Luke,
 St. Mark,
 All ye holy apostles and evangelists,
 All ye holy disciples of our Lord,
 All ye holy innocents,
 St. Stephen,
 St. Laurence,
 St. Vincent,
 SS. Fabian and Sebastian.

Rise mercy us
 us

Pray for us.

SS. John and Paul,
 SS. Cosmas and Damian,
 SS. Gervase and Protase,
 All ye holy martyrs,
 St. Sylvester,
 St. Gregory,
 St. Ambrose,
 St. Augustin,
 St. Jerome,
 St. Martin,
 St. Nicholas,
 All ye holy bishops and confessors,
 All ye holy doctors,
 St. Anthony,
 St. Benedict,
 St. Bernard,
 St. Dominic,
 St. Francis,
 All ye holy priests and levites,
 All ye holy monks and hermits,
 St. Mary Magdalen,
 St. Agatha,
 St. Lucy,
 St. Agnes,
 St. Cecily,
 St. Catharine,
 St. Anastasia,
 All ye holy virgins and widows,
 All ye men and women, saints of God, *make interces-
 sion for us.*
 Be merciful to us. *Spare us, O Lord.*
 Be merciful to us. *Graciously hear us, O Lord*
 From all evil,
 From all sin,
 From thy wrath,
 From sudden and unprovided death,
 From the deceits of the devil,
 From anger, hatred, and all ill-will,

Pray for us.

O Lord deliver us.

From the spirit of fornication,
 From lightning and tempest,
 From everlasting death,
 Through the mystery of thy holy incarnation,
 Through thy coming,
 Through thy nativity,
 Through thy baptism and holy fasting,
 Through thy cross ✠ and passion,
 Through thy death and burial,
 Through thy holy resurrection,
 Through thy admirable ascension,
 Through the coming of the Holy Ghost, the Com-
 forter,

O Lord, deliver us

In the day of judgment,
 We sinners, *do beseech thee to hear us.*

That thou spare us,
 That thou pardon us,
 That thou vouchsafe to bring us to true penance,
 That thou vouchsafe to govern and preserve thy
 holy church,

That thou vouchsafe to preserve our apostolic pre-
 late, and all ecclesiastical orders in holy religion,
 That thou vouchsafe to humble the enemies of thy
 holy church,

That thou vouchsafe to give peace and true concord
 to Christian kings and princes,

That thou vouchsafe to grant peace and unity to all
 Christian people,

That thou vouchsafe to confirm and preserve us in
 thy holy service,

That thou lift up our minds to heavenly desires,
 That thou render eternal good things to all our be-
 nefactors,

That thou deliver our souls, and those of our breth-
 ren, kinsfolks, and benefactors, from eternal dam-
 nation,

That thou vouchsafe to give and preserve the fruits
 of the earth,

We beseech thee to hear us.

That thou vouchsafe to give eternal rest to all the
 faithful departed,
 That thou vouchsafe graciously to hear us,
 O Son of God,

} *For secret place
 to hear us.*

Lamb of God, who takest away the sins of the world.
Spare us, O Lord.

Lamb of God, who takest away the sins of the world
Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world
Have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c. (*in secret*).

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

Psalm lxix.

INCLINE unto my aid, O God; O Lord make haste
 to help me.

Let them be confounded and ashamed that seek my
 soul.

Let them be turned backward, and blush for shame,
 that desire evils to me.

Let them be presently turned away, blushing for shame,
 that say to me, 't is well, 't is well.

Let all that seek thee rejoice, and be glad in thee;
 and let such as love thy salvation say always, the Lord
 be magnified.

But I am needy and poor, O God help me.

Thou art my Helper and my Deliverer, O Lord,
 make no delay.

Glory be to the Father, &c.

V. Save thy servants.

R. Trusting in thee, O my God.

V. Be unto us, O Lord, a tower of strength

R. From the face of the enemy.

V. Let not the enemy prevail against us at all.

R. Nor the son of iniquity have any power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Nor reward us according to our iniquities.

V. Let us pray for our chief bishop N.

R. Our Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them that have done us good.

V. Let us pray for the faithful departed.

R. Eternal rest give to them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. O my God, save thy servants trusting in thee.

V. Send them help, O Lord, from thy holy place.

R. And from *Sion* protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O GOD, whose property is always to have mercy, and to spare, receive our petition: that *we* and *all* thy servants who are bound by the chain of our sins, may, by the compassion of thy goodness, mercifully be absolved.

HEAR, we beseech thee, O Lord, the prayers of the suppliants, and pardon the sins of them that confess to thee; that, in thy bounty, thou mayest give us pardon and peace.

OUT of thy clemency, O Lord, show thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishments we deserve for them.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people making supplication to thee, and turn away the scourges of thy anger which we deserve for our sins.

O ALMIGHTY and eternal God, have mercy on thy servant N, our chief bishop, and direct him according to thy clemency, in the way of everlasting salvation; that, by thy grace, he may desire those things that are agreeable to thee, and perform them with all his strength.

O GOD, from whom are holy desires, right counsels, and just works, give to thy servants *that* peace which the world cannot give; that both our hearts may be disposed to keep thy commandments, and the fear of enemies being removed, the times, by thy protection, may be peaceable.

INFLAME, O Lord, our reins and hearts with the fire of thy holy Spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, through pious supplications, they may obtain the pardon which they have always desired.

PREVENT, we beseech thee, O Lord, our actions by thy holy inspirations, and carry them on by thy gracious assistance; that every prayer and work of ours may *begin* always from thee, and by thee be happily ended.

O ALMIGHTY and eternal God, who hast dominion over the living and the dead, and art merciful to all, who, thou foreknowest, shall be thine by faith and good works: we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness, (all thy saints interceding for them,) obtain pardon and full remission of their sins, through our Lord *Jesus Christ*, thy Son, who liveth and reigneth, one God, with thee and the Holy Ghost, world without end. *Amen*

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

V. May the almighty and most merciful Lord graciously hear us.

R. *Amen.*

V. And may the souls of the faithful, through the mercy of God, rest in peace.

R. *Amen.*

PRAYERS FOR NIGHT.



IN the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and for ever. *Amen.*

Our Father, &c. Hail Mary, &c. I believe in God, &c.

Invoke the assistance of Holy Ghost, saying,

COME, O Holy Spirit! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts will be regenerated.

R. And thou shalt renew the face of the earth.

Place yourself in the presence of God, and give him thanks for all the benefits you have received from him, particularly this day.

O MY God, I firmly believe thou art here, and perfectly seest me, and that thou observest all my actions, all my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favors, and preserving me from evil. Blessed be thy holy name, and may all creatures bless thy goodness for the benefits I have ever received from thee, and particularly *this day*. May the saints and angels supply my defect in rendering thee due thanks. Never permit me to be so base and wicked, as to repay thy bounties with ingratitude, and thy blessings with offences and injuries.

Ask our Lord *Jesus Christ* grace to discover the sins you have committed this day; and beg of him a true sorrow for them, and a sincere repentance.

O MY Lord *Jesus Christ*, judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life; enlighten me, I beseech thee, and give me an humble and contrite heart, that I may see wherein I have offended thy infinite Majesty: and judge myself *now* with such a just severity, that *then* thou mayest judge me with mercy and clemency.

Here examine what sins you have committed this day, by thought, word, deed, or omission. But if nothing occur to your mind, wherein you have offended, reflect again on the chief sins of your life past. Then conceive a great sorrow for having offended God, and say,

O MY God, I detest *these* and *all other* sins, which I have committed against thy divine Majesty, I am extremely sorry that I have offended thee, because thou art infinitely good, and sin displeases thee. I love thee with my whole heart, and firmly purpose, by the help of thy grace, never more to offend thee. I resolve to avoid the occasions of sin; I will confess my sins, and will endeavor to make satisfaction for them. Have mercy on me, O God, have mercy, and pardon me, a wretched sinner. In the name of thy beloved Son, *Jesus*, I humbly beg of thee, so to wash me with his precious blood, that my sins may be entirely remitted.

Endeavor, as much as possible, to put yourself in the dispositions you desire to be found in at the hour of death.

O MY God! I accept of death as a homage and adoration which I owe to thy divine Majesty, and as a punishment, justly due to my sins; in union with the death of my dear Redeemer, and as the only means of coming to thee, my beginning and last end.

I firmly believe all the sacred truths the Catholic Church believes and teaches, because thou hast revealed them And, by the assistance of thy holy grace, I am

resolved to live and die in the communion of this thy church.

Relying upon thy goodness, power, and promises, I hope to obtain pardon of my sins, and life everlasting, through the merits of thy Son, Jesus Christ, my only Redeemer, and by the intercession of his blessed mother, and all the saints.

I love thee with all my heart and soul, and desire to love thee as the blessed do in heaven. I adore all the designs of thy Divine Providence, resigning myself entirely to thy will.

I also love my neighbor for thy sake, as I love myself; I sincerely forgive all that have injured me, and ask pardon of all I have injured.

I renounce the devil with all his works; the world, with all its pomps; the flesh, with all its temptations.

I desire to be dissolved, and to be with Christ. Father, into thy hands I commend my spirit: Lord Jesus receive my soul.

May the blessed Virgin Mary, St. Joseph, and all the saints pray for us to our Lord, that we may be preserved this night from sin and all evils. *Amen.*

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. *Amen.*

O my good Angel, whom God, by his divine mercy, has appointed to be my guardian, enlighten and protect me, direct and govern me this night. *Amen.*

Almighty God, have mercy on us, and our sins being forgiven, bring us to life everlasting. *Amen.*

The almighty and merciful Lord give us pardon, absolution, and remission of our sins. *Amen.*

Vouchsafe, O Lord, to keep us this night without sin
Have mercy on us, O Lord! have mercy on us.

Let thy mercy, O Lord! be poured upon us, according to the hopes we have placed in thee.

Lord hear my prayer. And let my supplications come to thee.

Let us pray.

VISIT, we beseech thee, O Lord, this house and family, and drive far from it all snares of our enemy; let thy holy angels dwell herein, who may keep us in peace, and may thy blessing be always upon us: Through our Lord Jesus Christ. *Amen.*

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting: And may the souls of the faithful departed, through the mercy of God, rest in peace. *Amen.*

Before you go to bed, read a chapter in the Scripture, or some spiritual book; forecast with yourself the subject of the next morning's meditation, and think upon it whilst you are undressing yourself; when you compose yourself in your bed, think on your grave, and how quickly death, of which sleep is an image, will be with you; and what your sentiments will then be of all worldly vanities.

Offer up to God your sleep, submitting to it with a pure intention of his holy will; and that by this repose of nature you may recover new vigor to serve him. Wish that every breath you are to take this night might be an act of praise and love of the Divine Majesty, like the happy breathings of the angels and saints, who never sleep: and so compose yourself to rest in the arms of your Saviour. If you wake in the night, renew the offering of yourself to God, and aspire to him; *My soul hath desired thee in the night*, Isaiah xxvi, 9.

OF THE ORDINARY ACTIONS OF THE DAY, AND THE SPIRIT WITH WHICH THEY OUGHT TO BE PERFORMED.

Whether ye eat or drink, or whatever else ye do, do all to the glory of God. 1 Cor. x, 31.

Of your Work, or ordinary Employment.

OFTEN call to mind that sentence passed upon all mankind, *Genesis*, iii, 19. *In the sweat of thy face thou shalt eat thy bread, till thou return to the earth. out of which thou wast taken: for dust thou art, and into dust thou shalt return.* In consequence of this sentence, submit yourself to the labors of your calling as a penance laid upon you by the Almighty, and go through

them with a penitential spirit, offering them up daily to God for your sins.

Fly idleness as the mother of all mischief; and, if your condition of life does not oblige you to any work or employment, by way of seeking your bread, yet choose always something of this nature for your soul's sake, that the devil may never find you idle.

In the beginning of your work direct your intention to God; consider what you are taking in hand as a business allotted you by him, and let your design in doing it be to please him. God Almighty most certainly appoints to every one in his family his respective employment: embrace then yours in consequence of the will of God; and offer up both yourself and your work, from time to time to him, in union with the works in which your Saviour was employed in his mortal life.

In the midst of your work, let your *interior* as much as possible, be taken up with God by *recollection*: make a closet in your heart for *Jesus Christ*, invite him thither, and entertain him as well as you can: seat yourself with *Magdalen* at his feet, and make frequent aspirations of love to him.

If in your work you would amuse yourself with singing, instead of profane and lewd songs, sing hymns and praises to God; and if you work in the company of worldlings, set a particular guard over your heart, that it draw not in the infection of their vain and wicked discourse.

Perform all your works with due care to do them well, not as pleasing the eyes of men, but the eyes of God; in whose presence, and for whom, you ought to do all that you do. And when by his will you are called away from your work, as you are to be willing to do it for him, so you must be willing to leave it for him.

Take care to mortify that over great eagerness with which you sometimes find yourself set upon your work, and do all with calmness and peace, if you would have God be with you.

Of your Meals.

GO to your meals with a pure intention to take that support of nature, because it is the will of God ; that you may thereby maintain your strength for his divine service. Look upon your meat and drink as medicines, necessary for your health ; and take them as such, and not merely for your pleasure, or to satisfy your appetite.

Always say *grace* both before and after your meals, with a serious attention to God, and a grateful sense of your receiving all from him. During your meals, keep yourself, as much as possible, in God's presence ; often aspire after the true bread, which is *Jesus Christ*, and long after that happy hour, when you shall come to drink at his fountain of life eternal, and shall have no need of any other eating or drinking.

Offer up your meals to God, in union with those of *Jesus Christ*: observe a due modesty at them, and be watchful against all intemperance and sensuality. Study rather to mortify than to gratify your appetite ; and let not a meal pass without offering up to God some bit which you have most inclination to, depriving yourself of it to give it him : but take care to do this so as not to be taken notice of.

Endeavor to shun eating and drinking between meals, where there is no necessity for it ; and remember that the saints of God allowed not, without regret, even the most necessary satisfaction to their bodies, which they looked upon as their greatest enemies.

Grace before Meals.

BLESS us, O Lord, and *these* thy gifts, which we are to receive of thy bountiful hands, through *Christ* our Lord. *Amen.*

Grace after Meals.

WE give thee thanks, Almighty God, for all thy benefits, who livest and reignest world without end. *Amen.*

Of your Recreations.

LET your intention be pure in your recreations ; as far as they are necessary for the health of your body, or the relaxation of your mind, they are agreeable to the will of God, and no further ; and this will of God ought to be your rule, both in the choice of them, and in the measure of time you allow for them.

Fly then all such recreations as are sinful or dangerous ; all such as tend to soften the soul, and fill it with the spirit and love of this world ; all such as savor of the pomps of Satan, which you have renounced ; all such, in fine, as, instead of being really serviceable for the relaxation of the mind, or the health of the body, are prejudicial either to the one or to the other, or to both.

Allow no more time for your recreations than is necessary for those ends for which recreations are allowable. It is an intolerable abuse to make them, as some do, the *chief* business of life. Alas ! what an account will such Christians be able to give one day of the use of their precious time.

As in the beginning of your recreations you ought to offer them up for the honor and glory of God, so you ought also frequently in the midst of them to recollect yourself in God, inviting *Jesus Christ* into your heart, and making aspirations of love to him.

Of your Conversation.

IF any man offend not in word the same is a perfect man, St. James, iii, 2. There is no time in which a christian is obliged to be more upon his guard, than in his *conversation* : by reason of the many ways we are liable to offend by the tongue, and the great prejudices we are apt to do others, or receive from others in *conversation*. Upon which account also we ought to call God to our assistance as often as we go into company. Be as careful as you can in the choice of the company with whom you converse ; and much more in the choice of the persons whom you intend to make your more

familiar friends ; and let virtue and christian prudence be the first and chief qualifications you seek for in them.

Let your discourse be edifying, and choose as much as you can to speak of God and good things, but this without ostentation, or seeming to take too much upon yourself. Speak not of what passes in your own interior, only to your director, and do not affect either to praise or dispraise yourself ; there is danger of vanity and self-love in both one and the other.

Banish as much as you can from your conversation unprofitable curiosity, and all such subjects as are vain and worldly : and when these things are treated of in your company, turn a deaf ear to them, as to the things that regard you not.

In all your conversation remember the presence of God, and make frequent aspirations to him ; and let his presence be a powerful restraint upon you, to keep you from detraction, immodest jests, and other sins so common in conversation.

When you come into any company salute in secret the guardian angels of the company ; and beg that they would drive away the enemy, that he may have no share in your conversation.

Never contradict any one in the company, except the importance of the matter, and the danger of persons receiving prejudice from the malice or ignorance of others, require it of you. Be as civil as you can, but without flattery, or condescending to any thing that is evil ; and be modestly cheerful, with the fear of God.

In all your conversation have a charitable regard to the company you are in ; taking particular care that no word or action of yours may give occasion to any other's sin.

Often meditate in what manner *Christ* and his saints conversed here upon earth, that you may imitate them ; often aspire to their happy conversation in heaven.

Endeavor not to make more visits than are of necessity or charity ; and remember that solitude and silence

are the best means to obtain recollection in God, and the spirit of prayer.

Of Reading Good Books, or Hearing the Word of God.

LET not a day pass without employing at least one quarter of an hour in *reading the Scripture*, or some spiritual books; and a more considerable time on *Sundays* and holidays; advise with your director what books may be most proper, and endeavor to procure them for yourself and family.

Begin your reading by an humble invocation of the Holy Ghost, that you may profit by it: read leisurely and attentively, so as to let the lessons you read have time to make proper impressions upon you, and to sink deep into your heart. Pause awhile upon such places as touch you most; and from time to time excite affections and resolutions in your soul, suitable to the subject you are reading.

Look upon it, that, as when you are praying you are speaking to God, so when you are reading or hearing his word, he is speaking to you. As then you desire he should hear you when you speak to him, so take you care to hearken faithfully to him when he speaks to you; and lay up carefully in your heart the seed of his divine word, that it may not be picked up by the fowls of the air, your internal foes, or carelessly trodden under your feet.

Hear the word of God, as often as you have an opportunity: call upon God in the beginning, and purify your souls as much as you can from all vain curiosity: mind not the *eloquence* or *actions* of the preacher, but attend to the *truths* he delivers; do not say within yourself, how well does this or that suit with *this* or *that* person; but consider what suits with *yourself*, and lay it up in your mind, for the rule of your comportment for the time to come.

After reading or hearing the word of God, give thanks to his divine Majesty for the instructions he has

given you therein ; single out some one or more particular points for your practice that very day, and beg of God that he would imprint them in your soul, that you may remember them, and put them in execution. Remember that the word of God heard or read, *and not put in practice*, will one day rise in judgment against you.

If you are the master or mistress of a family, see that those under your charge want not the advantage of frequent reading or hearing what is good. It is a care your great Master expects from you.

Take care to banish from yourself and family all lewd and irreligious books, and such as may be of dangerous consequence, either to faith or morals ; as romances, play books, novels, fortune books, &c. It is not to be imagined what harm young people especially receive from such books.

INVOCATIONS OF THE HOLY GHOST.

PROPER BEFORE READING, OR ANY OTHER SPIRITUAL
UNDERTAKING.

The HYMN, *Veni Creator*.

COME, Holy Ghost, Creator come,
From thy bright heavenly throne ;
Come, take possession of our souls,
And make them all thy own.

Thou who art called the Paraclete,
Best gift of God above ;
The living Spring, the living Fire,
Sweet Unction and true Love ;

Thou who art sev'nfold in thy grace,
Finger of God's right hand ;
His promise teaching little ones
To speak and understand ;

O! guide our minds with thy blest light,
 With love our hearts inflame ;
 And with thy strength, which ne'er decays,
 Confirm our mortal frame.

Far from us drive our hellish foe,
 True peace into us bring ;
 And through all perils lead us safe
 Beneath thy sacred wing.

Through thee may we the Father know,
 Through thee th' eternal Son,
 And thee the Spirit of them both,
 Thrice blessed Three in One.

All glory to the Father be,
 With his co-equal Son,
 The like to thee, great Paraclete,
 Till time itself is done. *Amen.*

The HYMN, *Veni Sancte Spiritus.*

COME, Holy Ghost, send down those beams,
 Which sweetly flow in silent streams,
 From thy bright throne above.

O come, thou Father of the poor,
 O come, thou Source of all our store ;
 Come fill our hearts with love.

O thou of Comforters the best,
 O thou, the soul's delightful guest,
 The pilgrim's sweet relief.

Thou art true rest in toil and sweat,
 Refreshment in th' excess of heat,
 And solace in our grief.

Thrice blessed light, shoot home thy darts,
 And pierce the centres of those hearts,

Whose faith aspires to thee ;
 Without thy Godhead nothing can
 Have any price or worth in man,
 Nothing can harmless be

Lord, wash our sinful stains away,
 Water from heaven our barren clay ;
 Our wounds and bruises heal.
 I'o thy sweet yoke our stiff necks bow ;
 Warm with thy fire our hearts of snow ;
 Our wand'ring feet repeal.

Grant to thy faithful, dearest Lord,
 Whose only hope is thy sure word,
 The seven gifts of the Spirit ;
 Grant us in life thy helping grace ;
 Grant us at death to see thy face,
 And endless joy inherit. *Amen.*

Anth. Come, Holy Spirit, fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts will be regenerated ;

R. And thou shalt renew the face of the earth.

Let us pray.

O GOD, who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that we may, by the gift of the same Spirit, be always truly wise, and ever rejoice in his consolations. Through *Jesus Christ* our Lord, *Amen.*

NECESSARY VIRTUES.

TO BE EXERCISED EVERY DAY.

- 1. HUMILITY:** By keeping yourself always little, and as a mere nothing in the sight of God, looking upon him as the Author of all your good, and humbling yourself to every neighbor. In order to this, always remember what you have deserved by your sins : that it is a mercy of God you are not in hell : and if you had your due, all God's creatures ought either to fly and abhor you, for your soul treasons against their Maker ; or revenge his cause, by joining together in

persecuting you : and, therefore, the least service you receive from any of them is more than you deserve, and that affronts and contempt are your just due.

2. *Penance* : By frequent acts of repentance for your past sins, and calling continually upon God to show you mercy ; often presenting yourself at his feet in prayer like *St. Mary Magdalen*, or striking your breast with the publican. Offer up also to God, in a penitential spirit, whatever pains, crosses, or sufferings you daily meet with, and death itself, with all its agonies, whensoever it shall come ; and make it your study, by frequent mortifications and self-denials, to chastise yourself, and to offer up daily some satisfaction to God, acceptable through *Jesus Christ*, for the many injuries you have done him by your sins.

3. *Resignation* and *Conformity* to the will of God in all events ; ever remembering, that nothing happens without his pleasure or permission : and that this or that cross is what God, in his infinite wisdom and goodness, from all eternity designed for you. And as in all your sufferings you must embrace the will of God, and cheerfully submit to it : so in all your undertakings you must consult his holy will, and in all your actions conform to it as the rule and motive of all you do.

4. *Recollection* : By calling to mind, as often as you can in the day, the presence of God, represented as in the very centre of your soul ; making frequent aspirations and ejaculations of love to him ; offering frequently in the day your whole being, all the powers of your soul, all your senses, and faculties, with all your thoughts, words, and actions to him ; and banishing, as much as you can from you, all vain amusements, anxious cares, and irregular affections : that so your heart may easily find him, freely embrace him, and quietly repose in him.

ASPIRATIONS AND EJACULATIONS

WHAT MAY BE MADE IN THE MIDST OF OUR DAILY
ACTIONS.

LORD, increase my faith. Lord, I believe, help thou my unbelief. O let me rather die than consent to the least doubt of thy sacred truths.

In thee, O Lord, is all my hope. O let me never be confounded.

Hide me, dear *Jesus*, in thy wounds, bathe my soul in thy precious blood.

O Fountain of mercy, have mercy on me,

O let nothing in life or death ever separate me from thee.

Lord be merciful to me a sinner.

Lord, be thou my keeper, and keep me from sin. Lord, look well to me, or I shall betray thee.

O rather let me die a thousand deaths than offend thee mortally. O when shall sin have an end?

O my God, teach me to love thee, teach me to serve thee as I ought.

O that I had the hearts and tongues of all the world, that I might worthily praise thee, and love thee.

O divine Love, how little art thou loved in this wicked world! O take possession at least of *my* heart, and let thy sacred flames ever burn there.

Too late have I known thee, O ancient Truth! too late have I loved thee. O ancient Beauty!

O the God of my heart, and my portion for ever. My God and my all! I desire to be dissolved, and to be with thee.

Who will give me the wings of the dove? and I will fly and repose in thee.

As the hart pants after the fountains of waters, so my soul pants after thee, my God.

My soul hath thirsted after my God, the Fountain of life eternal. O! when shall I come and appear in the presence of my God!

My heart and flesh rejoice exceedingly in the living God.

O Lord, enlighten my eyes, that I may never sleep in death.

The sins of my youth and my ignorances remember not, O Lord.

From my secret sins cleanse me, O Lord : and for the sins of others, spare thy servant.

Not unto us, O Lord, not unto us, but to thy name give glory.

Into thy hands, O Lord, I recommend my spirit. Lord save me or I perish. Lord make haste to help me.

Let God arise, and his enemies be put to flight. Say to my soul, I am thy salvation.

I hope to see the good things of the Lord in the land of the living.

Let the name of the Lord be ever blessed.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Lord, what wilt thou have me to do ?

My heart is ready, O God, my heart is ready. I have desired thy law in the midst of my heart.

I will keep my strength, O Lord, for thee.

Turn away my eyes, that they may not look on vanity. Thou art just, O Lord, and thy judgment is right.

Lord, I have said, now I begin ; let this be the change of the right hand of the Most High. The mercies of our Lord I will sing for ever.

Come, let us adore the Lord that made us.

All ye works of our Lord, bless our Lord, praise him and magnify him for ever.

These and such like short acts of virtue, may be proper, in the midst of your ordinary actions and employments, to be secretly repeated in your hearts, sometimes of one sort, sometimes of another, as occasion shall require, and the Spirit of God shall suggest.

PRESERVATIVES AND REMEDIES AGAINST SIN.

THE most general prescriptions against all kinds of sin, are frequent and fervent prayer; meditation and consideration of the four last things, and of the other great christian truths: frequenting the sacraments with due preparation; reading spiritual books; daily examining your conscience; devotion to the passion of *Christ*, to his blessed Mother, and to the saints; a continual watchfulness over yourself; giving alms according to your ability; daily mortifying your own inclinations, and chastising the flesh: and particularly taking care to fly the occasions of sin, and resist the first emotions of evil.

Against PRIDE.

A GAINST the sin of *Pride*, (which consists in an inordinate love of one's own excellence, and in thinking too well of one's self, as if one took one's self to be somebody, which makes us refer all to ourselves. instead of referring to God) divines prescribe the following remedies: 1. To study to know one's self, and often to consider the meanness of our extraction (as to the body, from dirt and corruption, and as to the soul from nothing;) the infection of sin; the many miseries of our present condition; our perpetual repugnance to good, and inclination to evil; the certainty of death, and uncertainty of our eternal lot; and above all, to consider what a deplorable figure a soul in mortal sin makes in the sight of God; and how often this has been our case, if it be not so at present. Ah! what confusion, then, what horror, what an eternal damnation, have we deserved? and after all, dare we lift up our heads by *pride*?

2. To set before our eyes the example of *Christ*, who humbled himself to the death of the cross, to cure our pride; and who particularly calls upon all his followers to learn of him to be *meek and humble of heart*, Matt. xi. 29, and declares that except they become as *little*

mea, they shall not enter into the kingdom of heaven,
 Matt. xviii. 3.

3. To meditate often upon the manifold damages which the soul receives from pride, which corrupts its very vitals, and lays it open to all evils; because God resists the proud, and withdraws his graces from them.

4. To consider the dreadful punishments which *Lucifer*, and his companions, which our first parents, &c. have incurred by pride.

5. To accustom one's self both to interior and exterior acts of *humility*, and contempt of ourselves; highly to prize and daily to beg of God this necessary virtue; and willingly to embrace *humiliations*, as often as they are offered.

6. With regard to the things which most commonly nourish our pride, to consider how little reason we have to be proud of them: that they are generally things empty and vain, and perishable: such as worldly honors, riches, beauty, fine clothes, &c. which give no intrinsic value or worth to *them* that enjoy them, nor make them one whit the better; but, on the contrary, if they are proud of *them*, make them odious and contemptible both to God and man. And as for any real and solid goods that we may have, we must ever remember *whose* gifts they are, what a strict account we must one day give of them, that humility is the best ornament and guardian of them; and that pride will not only make them useless, but even pernicious both to ourselves and others.

7. 'Tis also a great help towards overcoming pride, that we should be thoroughly sensible of our corruption in this kind. For many will not believe that they are proud, and such as these are in the most dangerous way of all: for how shall persons be persuaded to seek remedies, who will not believe they are sick?

Against VAIN-GLORY.

A GAINST the sin of *vain-glory*, which is near akin to *pride*, and consists in an inordinate desire and love

of being praised and esteemed by others, divines prescribe. 1. That we should seriously consider how short, how inconstant, how empty and vain is all human glory, and all the praise and esteem of men; which adds nothing to us in the sight of God, the just and true and eternal Judge of all merit: and what we are in his sight that we only are, and nothing more.

2. That we should consider how great and how pernicious an evil *vain-glory* is: which robs God of his glory, and man of the reward of his good works: which corrupts the best of actions, and makes the actors liable to the divine vengeance: besides the cursed brood of vices which ordinarily are the offspring of *vain-glory*; such as envy, detraction, contention, hypocrisy, love of novelty, disobedience, &c.

3. That we should often repeat to ourselves those words of the apostle, *What hast thou, that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received it?* 1 Cor. iv. 7.

Against COVETOUSNESS.

A GAINST *Avarice* and *Covetousness*, which is an inordinate love and desire of riches, or worldly goods, divines prescribe. 1. That we should often meditate on the danger and pernicious consequences of this vice, which St. Paul, 1 Tim. vi. calls *the roots of all evil*; where also he affirms, that such as have a mind to become rich fall into temptation, and the snares of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. Hence the wise man tells us, Eccles. x. 10, that *there is not a more wicked thing than to love money; for such a one setteth his own soul to sale.* And our Saviour himself assures us, that *no man can serve God and Mammon*, St. Matt. vi. 24.

2. That we should consider, that those riches (which worldlings so much covet) if we make a judgment of them by the light of faith, and the maxims of the gospel,

are more to be feared than desired, by reason of the many occasions of sin, to which they commonly expose the soul. Hence our Saviour, *Luke vi. 24*, pronounces *a wo to the rich, for they have their consolation here*. And *Matt. xix. 24*, declares, that it is *easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven*.

3. That we should set before our eyes the example of *Christ*, who chose to be born in poverty, and die in poverty, though he was the Lord of all; whose chief favorites have generally been such as were the most poor and despised in this world; and who pronounces such *blessed*, *St. Luke, vi.*

4. That we should often think of the treasures of a happy eternity, prepared for the *poor in spirit*, *Matt. v. 3*. And often reflect upon that sentence of *Christ*, *Matt. xvi. 26*. *What doth it profit a man, if he gain the whole world, and lose his own soul?*

5. That we should have death always before our eyes, which will quickly strip us of all; and give so much the more pain, in violently separating us from our riches, by how much the more our heart has cleaved to them. *They have slept their sleep, and all the men of riches have found nothing in their hands*, *Ps. lxxv*. *We brought nothing into this world, and certainly we can carry nothing out. Having then food and wherewith to be covered, with these we are content*. *Tim. vi. 7, 8*.

6. That we should consider that the riches of this world, which the gospel calls *deceitful*, *St. Matt. xiii.* are *thorns*, which prick and gore the soul with many cares, anxieties and solitudes, which, instead of satisfying, increase the thirst. Whereas a small matter is really sufficient for this transitory life; and this may be had without all this solicitude. Truth itself having engaged his word, *Seek first the kingdom of God and his justice, and all things shall be added unto you*, *St. Matt. vi. 33*. Hence, *Heb. xii. 5*. *Let your manners, says the apostle, be without covetousness, contented with such things*

as you have, for he has said, I will not leave thee, neither will I forsake thee.

7. The rich, that are hard and unmerciful to the poor, ought to be put in mind of the last judgment, and of the sentence that shall then be pronounced against such as have not done alms: that mercy is promised to the merciful; but *judgment without mercy to such as have not done mercy*, St. James, ii. 13. That the poor are the members of *Christ*, and that what we do to *them* he takes as done to himself, St. Matt. xxv.

8. On the other side, the poor, who are uneasy under their condition, and are tempted to covet what the world calls a better fortune, ought often to set before their eyes their Saviour, either in the crib of *Bethlehem*, or on the cross upon Mount *Calvary*; and contemplating his poverty, embrace their own as the livery of *Christ*.

9. But, as it is the common misfortune of such as are covetous, whether they be rich or poor, that they do not believe, and will not be persuaded, that they are covetous, but delude themselves under the specious cover of a pretended necessity, and of the prudent care that every one ought to have of the *main chance*, as they very *improperly* call it; therefore the first and most necessary prescription against avarice is, that a person should study and know himself, and by humble and fervent prayer obtain this self-knowledge of God, without which, it is to be feared, all other remedies will prove ineffectual.

Against Lust.

A GAINST the sin of *lust* (which is an inordinate love of carnal pleasures) divines prescribe. 1. To fly the *occasions*; such as immodest books and plays, wanton dalliances, indiscreet freedoms, &c., and most particularly *bad company*, and all conversation with such persons as one has sinned with in this kind.

2. To avoid idleness, and to be very temperate in eating and drinking.

3 To keep a watch over the eyes, that death may not

enter in by those windows : and to resist with vigor the first beginnings of those temptations.

4. To be diligent in all spiritual exercises, such as meditation, prayer, spiritual reading, frequenting the sacraments, &c.

5. To think often upon the passion of *Christ* ; and particularly in the time of temptation, to have recourse to this meditation.

6. To be devout to the blessed Virgin and to the saints.

7. To remember that God sees us, and that our guardian angels are present with us ; and be ashamed to do before them, what we should be ashamed to do in the sight of any man.

8. To think of the dreadful punishments which God has so often inflicted, upon account of this vice : the many mischiefs it causes both to soul and body : the blindness and hardness of heart it usually produces ; and, in fine, the everlasting torments of hell, which such sinners without repentance, will be plunged into.

9. To be very humble : since it is a common judgment of God to suffer persons to fall into these shameful sins in punishment of their pride.

10. In time of temptation to turn away the eyes of the soul as much as possible from the temptation, and to run to *Christ* crucified ; to hide one's self in his wounds, and with fervor to implore his mercy, &c.

Against ANGER.

A *AGAINST* *anger*, *hatred*, and desire of *revenge*, divines prescribe. 1. That we should endeavor to humble and to despise ourselves : for anger springs from *pride* : and that we should often remember what our sins have deserved, and how little reason we have to take it ill, that any of God's creatures should offend us, who have so often and so grievously offended our Creator : and who, if we had our just deserts, should be trampled on by devils to all eternity.

2. That we should set before our eyes the meekness and charity of *Jesus Christ* ; who particularly calls upon all his followers to learn these virtues of him : *Learn of me, because I am meek and humble of heart*, St. Matt. xi. 29. *I give you a new commandment, that ye love one another as I have loved you*, St. John, xiii. 34. And who so often declares, that except we forgive injuries from our hearts, God will never forgive us.

3. That we should forecast, in the morning, what occasions may probably occur in the day, in which we shall be in danger of being provoked to anger ; that so we may either decline the occasions ; or, if this cannot be, may prepare and arm ourselves against them by good resolutions, grounded upon God, and by hearty prayers for his divine assistance.

4. That when one finds the motions of wrath arising in one's heart, one should resist them without delay, and strive to bridle and keep down one's passion, calling upon God to this purpose : and if possible, that one should go out of the company, or hold one's peace, or at least speak nothing but what may be mild and humble.

5. That in all events we should not so much consider the *man*, from whom we think we have received an injury or provocation, as *God*, ever good and ever just, without whose pleasure or permission nothing happens in this world ; and who, upon these occasions, is pleased that we should be thus tried or chastised for our sins.

6. That we should often consider the many motives christians have to love one another, and to bear with one another. We are children of the same Father, the God of love and peace, and of the same mother, the church of God ; we are all brethren in *Christ* ; and he has loved us all to that degree, as to shed his blood for us ; in return for which love he desires that we should love one another : we all partake of his body and blood, the sacrament of unity and love : we all aspire to the same heavenly country, the place of everlasting peace and love. And therefore it is with reason that our dying

Lord has made his love the true test, by which it is to be known, whether we are his disciples or not : *By this shall all men know that you are my disciples, if you have loved one for another, St. John, xiii. 35.*

Against IMPATIENCE.

A *AGAINST impatience* in poverty, sickness, pains, labors, and afflictions, of what kind soever, 1. It is proper to set before our eyes the poverty, labors, and passion of *Jesus Christ*, who by his patience redeemed us ; the sufferings of the martyrs, and the examples of all the saints, who through many tribulations have entered into the kingdom of heaven : and to remember that there is no other way to that kingdom of everlasting rest and joy, but the way of the cross : that the sufferings of this life bear no proportion to the happiness of the next : that these light and momentary troubles, borne with patience, work in us an eternal weight of glory.

2. To consider that these sufferings are sent from God ; and that it is vain to resist his holy will, and foolish and simple to repine at it. His infinite wisdom knows what is best for us ; and his infinite goodness sends us that which he knows to be the best : impatience will only make our cross the heavier, and make us lose the reward of it.

3. To consider the great advantages of temporal afflictions, inasmuch as they wean us from the love of the world : teach us to have recourse to God, and to put our trust in him alone ; make us enter into ourselves ; and give us an opportunity of exercising the great virtues of humility, patience, and resignation, and of doing penance for our sins. How many are now saints in heaven, who would never have come thither, but by the occasion of afflictions !

4. To meditate often, in the time of our sufferings, upon the multitude and enormity of our sins, and what we have deserved for them : upon the eternal torments of hell ; upon the shortness of the sufferings of this life,

and the everlasting joys of heaven, which patient suffering will bring us to; whereas we cannot have our heaven both here and hereafter.

5. Under all sufferings to have recourse to *Christ* crucified; to beg of him the grace of patience; to offer up all we suffer to him; to be united to his sufferings, and to be sanctified and accepted through him. Lord give me grace to suffer with patience what thou sendest, and send what thou pleasest.

Against GLUTTONY and DRUNKENNESS.

A GAINST the sins of *gluttony* and *drunkenness*, divines prescribe. 1. That such sinners should often consider the many evils that are the consequences of these sins, which change men into brutes, rob them of their reason, destroy their health, shorten their lives, consume their substance, disturb the peace of their families, withdraw from their wives and children their necessary subsistence, give scandal and ill example to their neighbors, foment their passions, set open the gate to all other sins, make their souls dull and insensible to all that is good, unfit for prayer and contemplation, and perfect slaves to their sensual inclinations. So that, as we daily see, of all vices there are none more *difficult to be cured*: for these sins when once come to a habit, generally follow men to their graves, and plunge them into hell, where, with the rich glutton, they will thirst for all eternity, and never obtain so much as one drop of water to refresh them.

2. That they should often meditate upon the following sentences of holy writ: *Isaiah*, v. 21. *Wo to you that are mighty to drink wine, and stout men at drunkenness.* *Luke*, xxi. 34. *Take heed to yourselves, lest your hearts be overcharged with surfeiting and drunkenness—and that day come upon you suddenly.* *Rom.* xxi. 13. *Let us cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day, not in rioting and drunkenness.* *1 Cor.* vi. 9. *Be not deceived.*

neither fornicators—nor drunkards—shall possess the kingdom of God. Gal. vi. 19. The works of the flesh are manifest, which are fornication—drunkenness, revelings and such like ; of which I foretell you, as I have forebld you, that they who do such things shall not obtain the kingdom of God. Philip. iii. 18. Many walk, of whom I have told you often (and now I tell you weeping) that they are enemies of the cross of Christ, whose end is destruction, whose god is their belly

3. That they should carefully fly the occasions of their sins, such as taverns and other public houses, feasts, drunken companions, &c., and should stint themselves to a certain quantity, and not to be exceeded : penancing themselves with fasting and abstinence, if they should transgress.

4. That by daily prayers and tears they should beg of God, through *Jesus Christ's* thirst upon the cross, and the gall and vinegar that he took for us, to show mercy to them, and to deliver them from so wicked and pernicious a habit.

Against ENVY.

ENVY is a repining at another's good, which the envious man conceives to be an evil to himself, lessening the excellence and esteem which he aims at : so that envy, though commonly reckoned amongst the capital sins, because of the many other sins that spring from it, is indeed a daughter of pride and vainglory. Against envy divines prescribe. 1. To consider the heinousness of this sin directly opposite to charity, the queen of virtues : for charity is a joy in the glory of God, and the good of our neighbor ; whereas, envy grieves at both the one and the other.

2. To consider the dreadful consequence of this sin, when once it has got the mastery of the heart. It was envy that made *Cain* murder his brother *Abel* ; it was envy that made the brethren of *Joseph* sell him into *Egypt* ; and that made *Saul* so often seek the life of

David ; it was through envy that the *Jews* crucified *Christ* ; it is the devil's sin, who continually seeks our ruin, out of pure envy, without any advantage to himself.

3. To consider that the nature of this sin is such, as to yield no manner of pleasure or profit to the sinner ; but only to gnaw and torture his soul, and to make him miserable both here and hereafter. Ah ! how unhappy are they, who become evil themselves by the occasion of another's good ! and how wilfully blind to prefer the bitterness and racking pains of envy before the joy and sweetness of charity.

4. To lay the axe to the root of the evil, by applying proper remedies to pride and vainglory, from which envy springs, and to learn to despise this transitory world, and its petty honors, and to aspire after eternal glory.

5. To watch and pray continually against so dangerous an enemy. To pray also for those whom we are tempted to envy, and to speak well of them upon all occasions.

Against SLOTH.

SLOTH, in the sense in which it is numbered by the divines among the capital sins, is a certain laziness of mind, opposite to the love of God and devotion ; leathing, as it were, the beginning or going on with such things as appertain to God's glory and our soul's salvation. Against *sloth* it is proper to consider, 1. How very *short* the time of this life is, which is given us in order to *labor* for eternity, and to send before us a stock of good works, on which we may live for eternity : how precious then is every moment of this short time, upon the good use of which an endless eternity depends ! Ah ! let us not then lose one moment of it : every moment is worth an eternity : because in every moment we may purchase an additional degree of eternal glory ; but when once the time is passed, it never more returns.

2. To remember the strict account that will be one day demanded of us, by an all-seeing Judge, of the em.

ployment of the whole time of our lives ; and to reflect seriously upon the sentence that was passed upon the barren fig tree, and upon the slothful servant that hid his talent in the ground.

8. To set before our eyes the examples of *Christ*, and of his saints ; and often to read and meditate on their lives.

4. To meditate also upon such other subjects as may help to move us to the love of God, and to fervor in his service : such as the considerations of the divine perfections ; of the love of God to us, and of his benefits ; of the passion of our Redeemer ; and of the glory of his heavenly kingdom, prepared to reward our short labors here.

5. To reflect upon the pains that worldlings take, and the danger they go through for a little dirt of the earth ; and shall we not do much more for a happy eternity ?

6. To remember in all our actions, that our great Master's eye is ever upon us : and therefore to labor to perform them all with perfection, in order to please him.

7. To prescribe to one's self a regulation of one's time, and a variety in one's good exercises, and so, by the help of good custom, to make that easy and agreeable, which otherwise would be tedious and distasteful.

INSTRUCTIONS AND DEVOTIONS FOR CONFESSION.

IN order to prepare yourself to make a good confession, endeavor in the first place to recommend the matter earnestly to God ; and for some days beforehand frequently and fervently beg his divine grace and assistance ; and this more especially, if you have for a long time lived in a habit of sin : in which case it is most proper to prepare yourself by a spiritual retreat of some days ; during which time you may seriously enter into yourself, and perform the ten meditations, (which we have transcribed before from St. *Francis de Sales*) or such like devotions, by which you may be sufficiently disposed for so great a work ; which otherwise, it is to be feared, might be ill done, by being done too hastily.

Examine your conscience with care and diligence, yet without too much anxiety and scrupulosity. Consult the table of sins to

assist your memory; and reflect in particular on the evil inclinations you are most subject to, on the places and companies you have been in, on your usual employments, on the duties of your calling, and how you have discharged them, &c. And in every sin, whether of commission or omission, strive to call to your remembrance the number of times you have been guilty.

"When you have duly examined your conscience, do not think this is all you have to do to be rightly prepared for confession: the greatest part of the work remains still to be done; and that is to take proper time and care to procure a hearty sorrow and detestation of all your sins by which you have offended so good a God, with a full determination, by the grace of God, to avoid the like sins for the future, and to fly the occasions that usually bring you to sin; and to take proper measures to begin a *new* life.

"In order to obtain this hearty sorrow for your sins, and this firm purpose of amendment, you must earnestly beg it of God, whose gift it is; and you must make use of such prayers, considerations, and meditations, as may be most proper to move you to it. Particularly reflect on the four last things, on the enormity of sin, on the goodness of God, and his benefits to you; on the death and passion of *Christ*, &c. And when you have obtained this hearty sorrow and resolution, then you may hope that you are sufficiently prepared for confession, and *not till then*.

"If you have any thing upon your conscience, which you have a particular difficulty of confessing, cease not with prayers and tears to importune your heavenly Father to assist you, till he gives you the grace to overcome that difficulty: and be sure never to go to confession with a design of telling a lie to the Holy Ghost. Ah! what a comfort it will be to you to ease your conscience of its load! and what a rack and torture sacrilegiously to conceal it.

"Let your confession be *humble*, without seeking excuses for your sins, or flinging the fault on others: let it be *entire* as to the kind and *number* of your sins, and such *circumstances* as quite change the *nature* of the sin, or greatly increase its guilt. Be modest in your expressions, and take care not to name any *third* person."

A Prayer to implore the Divine Assistance, in order to make a good Confession.

O ALMIGHTY and most merciful God, who hast made me out of nothing, and redeemed me by the precious blood of thy only Son; who hast, with so much patience, borne with me to this day, notwithstanding all my sins and ingratitude; ever calling after me to return to thee from the ways of vanity and iniquity, in which I have been quite wearied out in the pursuit of empty toys and

mere shadows ; seeking in vain to satisfy my thirst with muddy waters, and my hunger with husks of swine : behold, O most gracious Lord, I now sincerely desire to leave all these my evil ways, to forsake the region of death, where I have so long lost myself, and to return to thee, the Fountain of life. I desire, like the prodigal child, to enter seriously into myself, and with the like resolution to arise without delay, and to go home to my Father, though I am infinitely unworthy to be called his child, in hopes of meeting with the like reception from his most tender mercy. But, O my God, though I can go astray from thee of myself, yet I cannot make one step towards returning to thee, unless thy divine grace stir me up and assist me. This grace, then, I most humbly implore, prostrate in spirit before the throne of thy mercy ; I beg it for the sake of *Jesus Christ*, thy Son, who died upon the cross for my sins ; I know thou desirest not the death of a sinner, but that he be converted and live ; I know thy mercies are above all thy works ; and I most confidently hope, that as in thy mercy thou hast spared me so long, and hast now given me this desire of returning to thee ; so thou wilt finish the work that thou hast begun, and bring me to a perfect reconciliation with thee.

I desire now to comply with thy holy institution of the sacrament of penance ; I desire to confess my sins with all sincerity to thee, and to thy minister ; and therefore I desire to know myself, and to call myself to an account by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great work by thy heavenly light. O ! remove then every veil that hides any of my sins from me, that I may see them all in their true colors, and may sincerely detest them. O ! let me not any longer be imposed upon by the enemy, or by my own self-love, so as to mistake vice for virtue, to hide myself from myself, or any way to flatter myself in my sins.

But, O my good God, what will it avail me to know

my sins, if thou dost not also give me a hearty sorrow and repentance for them ; without this my sins will be all upon me still, and I shall be still thy enemy, and a child of hell. Thou insistest upon a *change of heart*, without which there can be no reconciliation with thee ; and this change of heart none but thou canst give. O ! give it me then, dear Lord, at this time. Give me a lively faith, and a firm hope, in the passion of my Redeemer ; teach me to fear thee, and to love thee. Give me, for thy mercy's sake, a hearty sorrow for having offended so good a God. Teach me to detest my evil ways ; to abhor all my past ingratitude ; to hate myself now with a perfect hatred for my many treasours against thee. O ! give me a full and a firm resolution of a new life for the future, and unite me to thee with an eternal band of love, which nothing in life or death may ever break.

Grant me also the grace to make an entire and sincere confession of my sins, and to accept of the confusion of it, as a penance justly due to my transgressions. Let not the enemy prevail upon me to pass over any thing, through fear or shame : rather let me die than consent to so great an evil. Let no self-love deceive me, as I fear it has done too often. O ! grant that this confession at least may be good, and for the sake of *Jesus Christ*, thy Son, who died for me, and for all sinners ; assist me in every part of my preparation for it, that I may go through it with the same care and diligence, as I should be glad to do at the hour of my death ; that so being perfectly reconciled to thee, I may never offend thee more.

O blessed Virgin, Mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the passion of thy Son, that I may have the grace to make a good confession. All ye blessed angels and saints of God, pray for me, a poor miserable sinner ; that I may now, for good and all, turn from my evil ways, that so henceforward my heart may

be for ever united with yours in eternal love, and never more go astray from the Sovereign Good. *Amen.*

This or the like prayer, may be frequently repeated for some days before confession, in order to obtain of God the grace of making a good confession.

AN EXAMINATION OF CONSCIENCE UPON THE TEN COMMANDMENTS.

I. HAVE you been guilty of heresy or disbelief, or wilful doubting of any article of faith? How often? and for how long a time? Or have you rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you by word or deed denied your religion, or gone to the churches or meetings of heretics, so as to join any way with them in the worship, or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which christians in your station are bound to know? For how long a time?

Have you been negligent in the worship of God? seldom or never adoring and praising him, or giving him thanks; praying but little or with little attention; and neglecting to make acts of faith, hope, or love of God? How long has this negligence continued?

Have you despaired of salvation or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy: *going on in your sins without any thoughts of amendment; or depending upon a death-bed repentance?* How long have you been in this way?

Have you been guilty of idolatry, or of giving divine honors to any thing created? or used any witchcraft, or charms, or spells, or such like other diabolical inventions? How often? And with what scandal or ill example to others?

Have you employed prayers, or sacred names, to superstitious uses? How often?

Have you consulted fortune-tellers, or made use of any superstitious practices, to find out things to come, recover things lost, &c.? How often?

Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? How often?

Have you blasphemed God or his saints? How often?

Have you abused the holy Scriptures, or scoffed at holy things? How often?

II. Have you sworn falsely, or what you did not certainly know, whether it was true or false? Or have you sworn to do any thing that was wicked or unlawful? Or broken your lawful oaths? How often?

Have you had a custom of swearing rashly and inconsiderately by the name of God, by your soul, or by the way of imprecation upon yourself? How long have you had this custom? How many times a day have you sworn in this manner? Have you sworn by the blood or wounds of God, or any other blasphemous oath? How often?

Have you cursed yourself or others; and if so, was it from your heart? How often?

Have you been accessory to others' swearing, cursing, or blaspheming? How often?

Have you broken any vow or solemn promise made to God? How often?

III. Have you neglected to hear mass upon *Sundays* and holydays of obligation? Or have you heard it with wilful distractions? Or not taken care that your children and servants should hear it? How often?

Have you spent those days in idleness, or in sin? Or been the occasion of others spending them so? How often?

Have you done any servile work without necessity

upon those days ; or set others on doing so ? How often ?

Have you broken the days of abstinence commanded by the church, or eaten more than *one meal* on fasting days ? Or been accessory to others so doing ? How often ?

Have you neglected to confess your sins *once* a year ?
— Or to receive the blessed sacrament at *Easter* ?

Have you made a sacrilegious confession or communion, by concealing some mortal sin in confession, or what you doubted might be mortal ; or for want of a hearty sorrow for your sins, and a firm purpose of amendment ; or by being grossly negligent in the examination of your conscience ? How often ?

Have you received any other sacrament, for example, confirmation, or matrimony, in mortal sin ?

Have you neglected to perform the penance enjoined in confession ? Or said it with wilful distractions ? How often ?

Have you presumed to receive the blessed sacrament after having broken your fast ?

Have you, after falling into *mortal sin*, neglected for a *long time* to return to God by repentance ? And for how long a time ?

IV. Have you been wanting in your duty to your parents, by not loving them, or not showing them due respect ; or by disobeying them ? and was it in any matter of moment ? Or have you been disobedient to any other lawful superiors ? How often ?

Have you desired your parents' death, or cursed them ? Or given them injurious language ? Or lifted up your hand against them ? Or threatened them ? Or provoked them to swear or otherwise to offend God ? Or caused them any considerable trouble or uneasiness ? How often ?

Have you stolen from your parents, or otherwise wronged them ? Or squandered away their substance ? How much, and how often ?

Have you neglected to succor your parents in their necessities, either corporal or spiritual?

If God has blessed you with children, have you been diligent in procuring that they should be speedily baptized? Or that they should be timely instructed in their prayers and the christian doctrine? Or have you been wanting in giving them *early* impressions of the fear and love of God? Or in taking care of their discharging their duty with regard to the sacraments?

Have you neglected to correct them; or been excessive in your correction?

Have you neglected to remove from them the occasions of sin, such as wicked companions, bad books, romances, &c., or suffered them to lie in the same bed with one another, with danger to their chastity?

Have you flattered them in their passions, or indulged them in their evil inclinations?

Have you given them bad example? How often, and in what kind?

V. Have you desired any one's death through hatred or malice? Or for your temporal interests? How often?

Have you revenged yourself of any one by word or action; or desired revenge, or taken pleasure in the thoughts of it? How often?

Have you provoked, challenged, or struck others, or been guilty of quarrelling or fighting with them? How often? And what mischief have you done them?

Have you borne malice to others, or refused to be reconciled to them? For how long a time? And what sort of evil had you in your heart against them?

Have you procured, or thought to procure a miscarriage? Or given any counsel, aid, or assistance thereunto? How often?

Have you done any thing to shorten your own or any other's life, or to hasten death? Or rashly exposed yourself or others to danger? How often?

Have you desired your own death, through passion

or impatience? Or entertained any thoughts of making away with yourself; or attempted or designed any such thing? How often?

Have you neglected to give alms according to your condition and ability? Or to reclaim sinners when it lay in your power? How often?

Have you been guilty of any spiritual murder, by drawing others into mortal sin? Or have you been accessory to the sins of others, by counsel or command, or any other way? How often? And what sins?

Have you given scandal, or occasion of sin to others, by lewd or irreligious discourse; by drunkenness or swearing; by immodesty of dress or behaviour, &c.? Where note, that the circumstance of scandal is generally found in all sins that are known to others, by reason of the force of ill example, which encourages others to sin?

Have you committed any thing that you judged or doubted to be a mortal sin, though perhaps it was not so? How often? Or have you exposed yourself to the evident danger of mortal sin? How often? And what sin?

VI. Have you been guilty of fornication, or adultery, or incest, or any sin against nature, either with a person of the same sex, or with any other creature? How often? Or have you designed or attempted any such sin, or sought to induce others to it? How often?

Have you been guilty of self-pollution? Or of immodest touches of yourself? How often?

Have you touched others, or permitted yourself to be touched by others immodestly? Or given or taken wanton kisses or embraces, or any such liberties? How often?

Have you looked at immodest objects with pleasure or danger? Read immodest books or songs to yourselves or others? Kept indecent pictures? Willingly given ear to, or taken pleasure in hearing loose discourse, &c.?

Or sought to see or hear any thing that was immodest? How often?

Have you exposed yourself to wanton company? Or played at any indecent play? Or frequented masquerades, balls, comedies, &c., with danger to your chastity? How often?

Have you been guilty of any immodest discourses, wanton stories, jests, or songs, or words of double meaning? How often? And before how many? And were the persons before whom you spoke or sung married or single? For all this you are obliged to confess, by reason of the evil thoughts these things are apt to create in the hearers.

Have you abused the marriage bed by any actions contrary to the order of nature? Or by any pollutions? Or been guilty of any irregularity, in order to hinder your having children? How often?

Have you without a just cause refused the marriage debt? And what sin may have followed from it? How often?

Have you debauched any person that was innocent before? Have you forced any person, or deluded any one by deceitful promises, &c.? Or designed or desired so to do? How often? You are obliged to make satisfaction for the injury you have done.

Have you taught any one evil which he knew not before? Or carried any one to lewd houses, &c.? How often?

VII. Have you been guilty of stealing, or cheating, or any way wronging your neighbor in buying or selling, or any other bargains or contracts? Or have you been accessory to another's committing any such injustice? How often? And to what value?

Have you unjustly retained what belonged to another? How long? And to what prejudice?

Have you caused any damage to your neighbor in his house, cattle, or other goods? How often?

Have you contracted debts without design of paying them ; or without any prospect of being able to pay them ? Or have you delayed or refused to pay your just debts when you were able ? Or have you by prodigal expenses rendered yourself unable, and so wronged your creditors, or your own family ? How often ?

Have you been guilty of usury, in the loan of money ? How often ?

Have you put off false money ? How much ? How often ?

Have you professed any art, or undertaken any business without sufficient skill or knowledge ? And what prejudice has your neighbor suffered from it ?

Have you bought or received stolen goods ? Or taken of those who could not give ? How often ?

Have you neglected your work or business to which you were hired, or by contract obliged ? How often ? And to what prejudice ? Or have you broken your promises in matters of consequence ?

N. B.—That in all sins of injustice whereby one has done wrong to one's neighbor, either in his person, or in his goods, or in his character, honor, or good name, one is strictly obliged to make full satisfaction and restitution, if it be in one's power, otherwise the sin will not be forgiven.

Have you then neglected or delayed without just cause to make satisfaction and restitution, when it was in your power ? How long ?

VIII. Have you been guilty of lies ? And whether of consequence, or to the prejudice of any one ? How often ?

Have you been guilty of hypocrisy or dissimulation ? How often ?

Have you entertained a bad opinion of your neighbor without grounds, or judged rashly of his actions or intentions ? How often ?

Have you been guilty of the sin of detraction, which consists in taking away or lessening your neighbor's reputation, either by saying of him what is false or un-

certain, or by publishing what is secret? How often have you done so? Before how many? *You are obliged to make restitution.*

Have you willingly given ear to detraction? Have you taken pleasure in it? Or any way encouraged it? Or not hindered it when you might? How often?

Have you injured your neighbor's honor by prejudices and affronts, or robbed him of his peace of mind by scoffs and derision? How often?

Have you, by carrying stories backwards and forwards, or any other way, caused misunderstanding or quarrels between neighbors? How often? And to what prejudice?

Here also judges, lawyers, solicitors, &c., ought to examine themselves what injustice they may have been guilty of in managing causes, &c., as well as accusers, witnesses, &c.

IX. Have you willingly taken pleasure in unchaste thoughts or imaginations? Or entertained unchaste desires? Were the objects of your desires maids or married persons; or kinsfolks, or persons consecrated to God? How often?

Have you taken pleasure in the irregular motions of the flesh? Or not endeavored to resist them? How often?

Have you entertained with pleasure the thoughts of saying or doing any thing, which it would be a sin to say or do? How often?

Have you had the desire or design of committing any sin? Of what sin? How often?

X. Have you desired your neighbor's loss or misfortune, or any public calamity, that you might be the gainer by it? How often?

Have you desired your neighbor's goods, not caring whether you had them right or wrong? Or been in a disposition of stealing or otherwise wronging him if it lay in your power? How often?

As to the capital or deadly sins. Have you been

guilty of *pride*, or complacency in yourself or contempt of others? Or of *vainglory*, by doing good actions to procure esteem? Or of *avarice*, in affecting too much the things of this world? How often?

Have you been guilty of eating and drinking to excess, so far as considerably to endanger your health or reason? How often? And with what scandal?

Have you made others drunk? Or sought to make them so? Or gloried in having made them so? How often?

Have you gloried in any other sin whatsoever? How often? And before what company? And what sin?

Have you envied or repined at your neighbor's good? Or rejoiced at his harm? How often?

The rest of the capital sins have been examined before. Here also masters and servants, husbands and wives, lawyers and physicians, ecclesiastics and magistrates, &c., ought to examine into the sins which are peculiar to their states, and how far they may have neglected the duties of their respective callings.

A Prayer for obtaining Contrition.

I HAVE now here before me, O Lord, a sad prospect of the manifold offences by which I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed, by a hearty sorrow, to receive thy pardon. But this sorrow, O Lord, this repentance must be by thy free gift, and if it comes not from the hand of thy mercy, all my endeavors will be vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of mercies, and pour forth into my heart thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee so good a God: Permit me not to be *deluded* with a *false sorrow*, as, I fear, I have been too often, through my own weakness and neglect; but let it be now thy gift, descending from thee, the Father of lights, that so my repentance may be accompanied with amendment and *change of life*, and I may be fully acquitted from the

guilt of all my sins, and once more received into the number of thy servants. Through *Jesus Christ* our Lord. Amen.

A Meditation before Confession, to stir up in the soul a hearty sorrow for having offended God.

CONSIDER, *first*, my soul, that God is thy first beginning, from whom thou hast received thy whole being; that he has made thee for himself, and for a happy eternity: and sent thee into this world, that by loving and serving him thou mightest merit this happy eternity. Ah! how little hast thou hitherto thought, either of thy first beginning or last end! How little hast thou corresponded to the only end for which thou camest into the world! How little hast thou loved the Sovereign Good! Ah! what empty toys and trifles have hitherto taken up thy thoughts! Ah! wretched husks of swine, which thou hast loved more than God! Repent and amend.

Consider, *secondly*, what a filthy monster sin is, which thou hast hitherto carried about with thee, and cherished in thy breast. Mortal sin is so great an evil, so black, so odious and hideous, that hell itself has nothing worse. It is the greatest of all evils, infinitely opposite to the Sovereign Good. This dismal poison changed, in a moment, innumerable angels into ugly devils: the same is the bane of the whole world; and daily crowds hell with innumerable souls. This cursed stain is the fuel, which nourishes that everlasting fire, and which endless ages will never be able to efface. Alas! my poor soul, how wretched then has thy case been, all this while thou hast been in sin! Thou hast been all this while a very monster of filth and ugliness; odious and abominable to God and his angels. The foulest creature upon earth is certainly a beauty, in comparison with a soul in sin! and couldst thou but see thyself as thou art in this state, the very sight would strike thee dead. Ah! detest then

so great an evil, and abhor it from thy heart, and spare no pains to get rid of it.

Consider, *thirdly*, the multitude of thy sins, and how from thy first coming to the use of reason, till this very hour, thou hast not let one day pass without many ways offending thy God. And what had he done to deserve this treatment at thy hands? Ah! how early didst thou turn thy back upon him! How quickly didst thou fall from the Supreme Good, into the bottomless pit of sin and misery! Hast thou not defiled all the powers of thy soul, and all the senses and members of thy body, by manifold sins? Hast thou not perverted all the gifts of God, by abusing them, and turning them to the offence of the Giver? And yet all this while he has spared thee, whilst millions of others have been cut off in their sins, yea, are actually burning in hell for lesser sins than thou hast committed: He has, with an admirable love, watched over thee night and day, or the devil would have long since carried thee away. Alas! all the while thou hast been in sin, there was but a hair's breadth between thy soul and hell, *viz.* the *slender thread of life*, which thy God held in his hand, which thou hast so often provoked him to break; and, if he had broken it, in that moment thou must have been in hell. O! love him then, and bless him for ever, for his forbearance and long-suffering. Heartily beg pardon for having so long, and so very often, abused his mercy, and affronted his justice: resolve to return to him now with thy whole heart, and beg that thou mayest never more turn thy back upon him.

Consider, *fourthly*, that death will be with thee very quickly: and that a sudden and unprovided death is frequently the just punishment of sin. Ah! make then thy peace with God in time; and remember that a death-bed repentance is but a poor chance: alas! they will certainly deceive themselves, that design to put upon God's justice, by *living in sin* and *dying in grace*. Consider also the dreadful account that thou must give in.

mediately after death, of all the sins of thy life ; and how wretched thy case will then be, if thou doest not now wash away thy sinful stains by penitential tears. Ah ! what a dismal eternity wilt thou be condemned to, if thou art then found in mortal sin. Alas ! canst thou bear everlasting fire ? Canst thou endure to burn for ever ! and what a loss will it be to thee to lose for ever thy God, thy Sovereign Good, the Fountain of all Good. Ah ! nothing but sin can rob thee of heaven, and condemn thee to hell. Renounce then so great an evil, and detest it for ever.

Consider, *fifthly*, how good God is in himself, and how good he has been to thee. He is an ocean, every way infinite, of goodness and perfection ; a beauty so charming as to ravish all that see him, and eternally fill their souls with inconceivable joy, delight and love. He is the inexhaustible source of all perfections, and of all being : and every good that is in any of his creatures is *from him, by him, and in him*. He is eternal, without beginning, ending, or change ; he is immense and incomprehensible, filling heaven and earth, and all things therein ; his power, wisdom, mercy, and justice are all infinite. And who art thou my soul, that so great a God should set his heart upon thee ? Ah ! he has thought of thee from all eternity ; he has loved thee from all eternity ; he has prepared a happy eternity for thee. And how little hast thou thought of him ! how little hast thou loved him ! how frequently, and how grievously hast thou offended him ! But, O ! my good and loving God, I am now resolved, by thy grace, to do so no more. I have said, *now* I begin ; O ! let this be the change of the right hand of the Most High.

Consider, *sixthly*, the innumerable benefits and favors thou hast received from God. He has given thee thy very being ; he formed thy body in thy mother's womb, and created thy immortal soul to his own image. He kept thee from perishing by any one of those innumerable accidents, to which thou wast exposed for the space

of nine months, and brought thee safe to the waters of baptism ; where he washed thee from sin, made thee his child, and heir to his kingdom. He provided for thee during thy helpless infancy and childhood ; he gave thee an early knowledge of himself, and of his heavenly truths ; he has favored thee with many calls, inspirations, and graces, beyond thousands of others ; he has made thee a member of his Church by a distinguished mercy ; he has admitted thee to his sacraments, and given himself to thee in the blessed eucharist ; he has borne with thy repeated treasons for a great many years, and hath still been thy constant Benefactor, notwithstanding all thy ingratitude. And is it possible, my soul, that thou shouldst still offend him ? O ! rather let me die, dear Lord, than offend thee any more.

Consider, *seventhly*, how much thy Saviour, *Jesus Christ*, the Son of God, has suffered for thy sins.—His whole life was a continual suffering : but what dreadful torments did he endure for thee in his passion and death ; What a bitter agony in the garden of *Gethsemane* ! What a bloody sweat ! O ! the anguish of his sacred soul, which forced from his body this dismal sweat ! O ! the heinousness of my sins, my soul, which thy Saviour has thus bewailed with tears of blood ! Alas ! it was for the love of thee he suffered all this. For thee he permitted himself to be betrayed and sold by one of his disciples. For thee he gave up himself to the hands of sinners, to be apprehended as a malefactor, bound, beaten, and abused ; falsely accused, and unjustly condemned ; muffled, spit upon, and loaded with all manner of reproaches ; forsaken by all his friends, and denied by the chief of his apostles ; exposed all the night, and all the day, to the insults and scoffs of his enemies ; to the insolences of the mob and of the soldiers ; clothed in a fool's garment ; judged to be worse than a *Barabas* ; rent and torn with whips and scourges : crowned with thorns ; derided as a mock king ; vested with a purple garment, and a sceptre of a reed ; condemned to

a disgraceful death ; loaded with a heavy cross, laid upon his wounded shoulders ; quenched with gall and vinegar ; violently stripped of his clothes, which now cleave fast to his wounds ; stretched on the cross as on a rack, and nailed to it with gross nails, driven through his hands and feet ; hoisted up into the air between two thieves, and there, in most bitter torment and anguish, he was pleased to hang for the space of three hours, bleeding and dying for the love of thee. Ah ! how much then have thy sins cost this innocent Lamb of God ! Ah ! how dearly has he loved thee ! since, in the midst of all his tortures, he had *thee* in his heart, and even then was pleading thy cause with his eternal Father, when thy sins were crucifying him : grieve then, my soul, for having offended so good a God ; grieve that thou grieveest so little for so great an evil. Run in now at least to thy crucified Saviour, embrace his feet like *Magdalen*, and strive to wash them with thy tears.

Affections and Resolutions.

MY Lord and my All ! I am confounded at the multitude and enormity of my offences against so good a God ; I dare not presume even to lift up my eyes to heaven, much less to come near thy altar, after so many treasons against thee. Alas ! what shall I now do, O Lord ? What shall I say ? But with the humble publican, strike my breast, and cry out to thee, *O God be merciful to me a sinner.*

My sins exceed in number the hairs of my head, and the sands of the sea : but thy mercies are more innumerable than my sins. O Ocean of Mercy, have compassion on a poor miserable sinner, and make me *now* at least a *true* penitent.

Father I have sinned against heaven, and in thy sight, and am no more worthy to be called thy child : O receive me as one of the least of thy servants, and never suffer me to go astray from thee any more

It grieves me, O my good God, that I have offended thee; I am heartily sorry for all the sins I have committed against thy infinite goodness. O! that I could worthily lament them, even with tears of blood.

Who will give water to my head, and fountains of tears to my eyes, that night and day I may bewail my sins and ingratitude?

O! that I had never offended my God! O! that I had never sinned! Happy those souls who have never lost their baptismal innocence! Ah! sweet *Jesus*, that I had been so happy.

Have mercy on me, O God, according to thy great mercy: and according to the multitude of thy tender mercies blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins: because I know my iniquities, and my sins are always before me.

O! that I could now, like *Magdalen*, present myself at the feet of my Saviour! O! that I could wash them with my tears! O suffer me dear Lord, to lay down all my sins at thy feet, to be cancelled by thy precious blood.

Lord, thou hast said there is joy in heaven upon one sinner doing penance, more than upon ninety-nine just: O! give me now grace to be a true penitent indeed, that so heaven may rejoice at *my* conversion.

Thou camest, O my dear Redeemer, not to call the just, but sinners to repentance; look down upon me, a poor miserable sinner, and draw me powerfully to thee by thy grace.

I know thou wilt not the death of a sinner, but that he be converted and live: O! let me no longer remain dead in my sins! O! let me now at least begin to live to thee?

Create a clean heart in me, O God; and renew a right spirit within my bowels. O! grant that I may now serve thee in good earnest! O! let this be the change of the right hand of the Most High.

Thou hast made me, O my God, and redeemed me by thy precious blood : O ! despise not the work of thy hands ! O let not thy blood be spilt for me in vain !

'Too late have I known thee, O ancient Truth ! 'Too late have I loved thee, O ancient Beauty ! 'Too long have I gone astray from thee ! From this moment, O my Sovereign Good, I desire to be for ever thine. O ! let nothing in life or death ever separate me from thee any more.

O Divine Lover of penitent souls, give me henceforth a contrite and humble heart : O ! I desire from this hour to offer this sacrifice daily to thee, till the end of my life.

O Divine Love, how little art thou known in this wicked world ; how little art thou loved ! Come now to me, and take full possession of my whole heart and soul for time and eternity.

Thy mercy has been infinite in bearing so long with such an ungrateful sinner as I have been, and in daily heaping thy favors upon me. Add this one favor, O Lord, to all the rest, that henceforward by thy grace, I may never offend thee more. This one thing I earnestly beg of thee, for thy infinite mercy's sake, and through the death and passion of thy only Son, hear this one prayer, I beseech thee, and in all things else do with me what thou pleasest.

I am resolved, by thy grace, never more to return to my sins : O ! rather let me die than offend thee wilfully any more. I am resolved to *fly all evil company*, and dangerous occasions ; and to take proper measures for a thorough amendment of my life for the future. All this I resolve ; but thou knowest my frailty, O my God ; if thou assist me not by thy grace, all my resolutions will prove ineffectual, and I shall be for ever miserable. O ! look to me, O Lord, that I may never betray thee any more.

N. B.—Here it is proper that you should think upon the measures you must take for an entire amendment of your life, for the time

to come; considering well what have been the occasions of your sins: what precautions you must take against those dangers for the future: what pious exercises you must daily make use of; such as prayer, meditation, spiritual reading, &c., when, and how often, frequent the sacraments, &c.

- When you find yourself heartily sorry for having offended God, and fully determined, for the time to come, to *amend your life*, and to avoid all mortal sins, and the immediate occasions of them, you may then go to confession, in which you may follow this method."

THE METHOD OF CONFESSION.

- 1. **K**NEELING down at the side of your ghostly father, make the sign of the cross, saying,

In the Name of the Father, and of the Son, and of the Holy Ghost, *Amen*.

"Then ask his blessing in these words:—

Pray, father, give me your blessing, for I have sinned.

"Then say the first part of the *Confiteor* as follows:—

I CONFESS to Almighty God, to the blessed Virgin Mary, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my most grievous fault.

"2. After this accuse yourself of your sins, either according to the order of God's commandments, or such other order as you find most helpful to your memory; adding after each sin, the number of times that you have been guilty of it, and such circumstances as may very considerably aggravate the guilt; but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations.

"3. After you have confessed all that you can remember, conclude with this or the like form:

For these and all other my sins, which I cannot at this present call to my remembrance, I am heartily sorry; purpose amendment for the future; and most humbly ask *pardon of God*, and penance and *absolution* of you my ghostly father:

THEREFORE I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy apostles Peter and Paul, all the saints, and you, father, to pray to our Lord God for me.

"Then give attentive ear to the instructions and advice of your confessor, and humbly accept of the penance enjoined by him.

"4. Whilst the priest gives you absolution, bow down your head, and with great humility call upon God for mercy; and beg of him that he would be pleased to pronounce the sentence of absolution in heaven, whilst his minister absolves you upon earth.

"5. After confession, return to your prayers; and after having heartily given God thanks for having admitted you, by the means of this sacrament, to the grace of reconciliation, and received you, like the prodigal child, returning home, make an offering of your confession, to *Jesus Christ*, begging pardon for whatever defects you may have been guilty of in it: offering up your resolutions to your Saviour, and begging grace that you may fulfil them.

"6. Be careful to perform your penance in due time, and in a penitential spirit.

A Prayer after receiving Absolution.

O ALMIGHTY and most merciful God, who, according to the multitude of thy tender mercies, hast vouchsafed once more to receive this prodigal child, after so many times going astray from thee, and to admit him to this sacrament of reconciliation; I give thee thanks, with all the powers of my soul, for this and all other mercies, graces, and blessings bestowed on me, the most unworthy of all sinners: and prostrating myself at thy sacred feet, I offer myself now to be henceforth for ever thine: O! let nothing in life or death ever separate me from thee. I once more renounce with my whole soul all my treasons against thee, and all the abominations and sins of my past life. I renew my promises made in baptism, and from this moment I dedicate myself eternally to thy love and service. O! grant that for the time to come I may ever fly and abhor sin more than death itself, and avoid *all such occasions and companies* as have unhappily brought me to it. I resolve henceforth to fly them all, by thy divine grace, without which, of myself, I can do nothing. I resolve to perform *such and such* devotions for obtaining this grace. I resolve to fly idleness, and to set myself a regular order and method of life, for the time I have yet to come. I beg thy blessing upon these my resolu

tions, that they may not be ineffectual, like so many others I have formerly made : for, O Lord, without thee I am nothing but misery and sin. Supply also, by thy mercy, whatever defects have been in this my confession. I am sensible it has been very imperfect, and that I was far from having that true sorrow which the heinousness of my sins required : but let the precious blood of thy only Son make up this deficiency. Accept of my poor performance, such as it is, and give me grace to be now and always a true penitent ; through the same *Jesus Christ* thy Son. *Amen.*

A Prayer after Confession, when you have not received Absolution.

HOW afflicting, O Lord, how painful is it to me, to have just reason to fear I am still thy enemy. I do not hesitate to consent with my whole heart to the sentence of thy minister. A hasty absolution would have been injurious to me ; a prudent delay will strengthen me. But how long will this afflicting separation from thee continue ? I am told that my lot is in my own hands, and that the tree is only known by its fruits. Ah ! Lord, do thou plant, water, and give the increase. I will from this moment begin a new life ; I will endeavor daily to excite in my heart a more sincere and earnest sorrow for my sins ; and I most humbly beg thy grace that I may faithfully put in practice the advice given me by my director for the worthy preparing of myself to receive thy pardon, through *Jesus Christ* our Lord. *Amen.*

A PROTESTATION.

Recommended by St. Francis de Sales, to be made by the Penitent in presence of his Director, by way of engraving in his Soul a firm resolution of serving God.

1. **I** N. N., placed in the presence of the eternal God, and of all the court of heaven, having considered the exceeding mercy of his divine goodness towards me,

a most unworthy and wretched creature, whom he has made out of nothing, preserved, maintained, and delivered from so many dangers, and loaded with so many benefits ; but, above all, having considered the incomprehensible sweetness and clemency, with which this most good God has so graciously spared me in my iniquities, so frequently called upon me, inviting me to amend, and so patiently expected my repentance and conversion until this present time, notwithstanding all my ingratitude, disloyalty, and infidelity, whereby deferring my conversion, and despising his graces, I have so unadvisedly offended him ; having moreover, considered, that, upon the day of my holy baptism, I was so happily and holily vowed and dedicated to my God, to be his child ; and that, contrary to the profession then made in my name, I have, so many times, so execrably and detestably, profaned and violated all the powers of my soul, and senses of my body, applying and employing them against his divine Majesty : at length returning to myself, prostrate in heart and mind before the throne of the divine justice, I acknowledge, confess, and avow myself lawfully attainted and convicted of high treason against his divine Majesty, and guilty of the death and passion of *Jesus Christ*, by reason of the sins I have committed, for which he died, and suffered the torments of the cross : so that I am worthy to be cast away, and condemned for ever.

2. But turning myself towards the throne of the infinite mercy of the same eternal God, having detested, from the bottom of my heart and with all my power, the many transgressions of my past life ; I most humbly beg and crave pardon, grace, and mercy, with an entire absolution from my offences, by virtue of the death and passion of the same Saviour and Redeemer of my soul : on which relying, as on the only foundation of my hope, I confirm *again* and renew the sacred profession of my allegiance made in my behalf to God, at my baptism ; renouncing the devil, the world, and the flesh : abomi-

nating their horrible suggestions, vanities, and concupiscences, for all the time of this present life, and for all eternity. And converting myself unto my most gracious and merciful God, I desire, purpose, determine, and resolve, irrevocably to serve and love him now and for ever. And, to this end, I give and consecrate to him my spirit with all its faculties, my soul with all its powers, my heart with all its affections, and my body with all its senses; protesting, that I will never more abuse any part of my *being* against his divine will and sovereign majesty: to whom I offer up and sacrifice myself in spirit, to be perpetually a loyal, obedient, and faithful creature, without ever unsaying, revoking, or repenting me of this resolution.

3. But if, alas! by the suggestion of the enemy, or through human frailty, I chance to transgress, in any thing whatsoever, this my purpose and resolution, I protest and determine from this very hour, by the assistance of the Holy Ghost, to rise again as soon as I shall perceive my fall, and to return anew to the divine mercy, without any delay or protraction whatsoever. This is my will, intention, and resolution, inviolable and irrevocable, which I profess and confirm without reservation or exception, in the same sacred presence of my God, and in sight of the whole triumphant church, and in the face of the church militant, my mother, who hears this my declaration, in the person of him, who, as her officer, hears me in this action.

May it please thee, O my eternal God, almighty and gracious Father, Son, and Holy Ghost, to confirm me in this my resolution, and to accept this inward sacrifice of my heart, in the odor of sweetness. And as it has pleased thee to give me inspiration and will to do this, so grant me power and grace to perform it. O my God thou art my God, the God of my heart, the God of my soul, and the God of my spirit. So I acknowledge and adore thee, now and for ever. Live, O *Jesus*.

INSTRUCTIONS AND DEVOTIONS FOR COMMUNION

INSTRUCTIONS.

"1. **L**ET a man prove (or try) himself; says *St. Paul*, 1 Cor. xi. 28, and so eat of that bread, &c. This proving or trying yourself is the first and most necessary preparation for the holy communion; and consists in looking diligently into the state of your soul, in order to discover what indispositions or sins may lie there concealed; and to apply a proper remedy to them, by sincere repentance and confession; lest otherwise, approaching the Holy of Holies with a soul defiled with the guilt of mortal sin, you become guilty of the body and blood of Christ, and receive judgment to yourself, not discerning the Lord's body, 1 Cor. xi. For this reason you must go to confession before communion, in order to clear your soul from the filth of sin.

"2. The person that is to receive the blessed sacrament must be fasting, at least from midnight, by the command of the church, and by a most ancient and apostolical tradition, ordaining, that, in reverence to so great a sacrament, nothing should enter into the body of a christian before the body of Christ. Hence, if through inadvertence, or otherwise, you have taken any thing, though ever so little, after twelve o'clock at night, you must by no means receive that day: excepting in the case of danger of approaching death, when the blessed sacrament is received by way of *vialicum*.

"3. Besides this preparation of confession and fasting, when you propose to go to communion you must endeavor to aim at the best devotion you are able, in order to dispose your soul for worthily receiving so great a guest. To this end I recommend—

"First, To think well on the great work you have in hand: to consider attentively, who it is you are going to receive, and how far you are from deserving such a favor; and to implore with fervor and humility God's grace and mercy. And this should be the subject of your meditations and prayers, for some days before hand, and more particularly the night before your communion, and the morning you receive.

"Secondly, To purpose to yourself a pure intention, viz., the honor of God, and the health of your own soul, and in particular, that by worthily receiving Christ in this heavenly sacrament, you may come to a happy union with him, according to that of *St. John*, vi. 57. *He that eateth my flesh and drinketh my blood, abideth in me, and I in him.*

"Thirdly, To meditate on the sufferings and death of your Redeemer: this sacrament being instituted to this end, that we should show forth the death of Christ until he comes, 1 Cor. xi. 26.

"Fourthly, To prepare yourself by acts of virtue, more especially of faith, love, and humility; that so you may approach your Lord with a firm belief of his real presence in this sacrament, and of that great sacrifice which he heretofore offered upon the cross for you

redemption, of which he here makes you partaker; with an ardent affection of love to him, who has loved you so much, and who, out of pure love gives himself to you; and with a great sentiment of your own unworthiness and sins, joined with a firm confidence in the mercies of your Redeemer.

A MEDITATION BEFORE COMMUNION.

Divided into Seven Points, which may serve as a Seven Days' Preparation for receiving the B. Sacrament.

1. **C**ONSIDER, first, that *Jesus Christ* our Lord, whom we receive in this blessed sacrament, is called in scripture *the Lamb which was slain from the beginning of the world*, (*Apocalypse*, xiii. 8,) because, from the very beginning of the world, there was no way of coming at God's mercy or grace, but by faith in a Redeemer to come, and by the merits of his future death and passion. Hence *Christ* crucified was, from the beginning of the world, the great object of the devotion of the patriarchs and prophets: for *him* they constantly sighed; *him* they regarded in all their sacrifices; which were indeed so many figures of him, and of his death. All these figures were to have an end, when *Christ* himself, the very Truth, came in person into the world, and offered himself upon the cross, a sacrifice for the sins of the world. But still his death and passion is the perpetual object of the devotion of all his children and servants, even to the end of the world; not now as prefigured in shadows and types, but as commemorated and celebrated in the eucharistic sacrifice and sacrament, containing and exhibiting verily and indeed, that is, in very truth, our great High Priest and Victim, *Jesus Christ*. For the ancient figures are now passed, and the truth has succeeded in their place: and that same fountain of all sanctity, who of old communicated himself to his servants spiritually by faith, now gives himself to us verily and indeed in these heavenly mysteries. For this manner of communicating himself was best becoming the new law; which is a law of love, a law of grace, and a law of truth. Ah! my soul, admire and adore the

riches of the bounty and goodness of thy God and Saviour, who gives thee in this sacrament so great a gift, that heaven itself has nothing greater. Embrace his love, but let it be with a suitable return of love ; and see thou prepare thyself worthily to receive so great a visit. O take care to open wide thy heart, that it may be capable to hold those treasures, which he brings with him and which he desires to impart to thee.

Consider, *secondly*, the figures by which God was pleased in the *Old Testament* to foreshow this sacrament ; especially these three, the Tree of Life, the Paschal Lamb, and the Manna from Heaven. The tree of life, which God planted in the midst of the earthly paradise, had that excellent property, that if sin had not banished us from that happy abode, by feeding on the fruit of it, we should have been maintained in a constant vigor, strength, and health, and have never died. O how well does the blessed Eucharist answer this noble figure ! in which we feed upon life itself, in its very fountain, and by frequently and worthily approaching to it receive a copious and constant supply of heavenly grace, for the maintaining of the vigor, strength, and health of the soul ; that so we may never incur the second death, but may pass from life to life ; from the life of grace to the life of glory ; from life concealed under sacramental veils to life seen and enjoyed without shadow or change, for all eternity. The paschal lamb, which was first offered in sacrifice to God on the evening in which the children of *Israel* were delivered from the bondage of *Egypt*, and then was by God's command, eaten by all the faithful, was also a figure of the blessed Eucharist, and of the true Lamb of God, there communicated to us ; even that Lamb, which was first offered in sacrifice for our eternal redemption from the bondage of the infernal *Pharaoh*, and is now received by all the faithful in these heavenly mysteries, for a perpetual commemoration of this our redemption, and a daily application of the fruit of it to our souls. O my soul, let us

confidently run to this Lamb of God, who taketh away the sins of the world ! Let us receive with all affection this christian *passover* ! Let us embrace this victim of our redemption, this new sacrifice of the new covenant, the covenant of life and of love ! Let us sprinkle ourselves with this *blood of the New Testament*, that so the destroying angel may have no power to hurt us. Another figure of the blessed Eucharist was the *manna* from heaven, with which the children of *Israel* were wonderfully fed, during their forty years' sojourning in the wilderness, before their coming to the land of Promise. This food was many ways miraculous, but nothing in comparison of that *living bread*, that bread of life, which is given us in the divine mysteries ; which comes down from heaven, in order to carry us thither, to the true land of promise, the land of the living ; and which nourishes our souls to life eternal. O heavenly manna ! O bread of angels ! let my soul always hunger after thee. Thou art my true and only support, during this my mortal pilgrimage. O give me a loathing for all the husks of swine, with which this deluded world seeks to amuse me ! O let me ever relish thy hidden sweetness !

Consider, *thirdly*, the mysteries which we celebrate in this thrice blessed sacrament and sacrifice. Here the whole passion and death of *Christ* is solemnly acted as a most sacred tragedy, by himself in person. Here the Lamb of God presents himself as slain to his eternal Father ; and his blood most powerfully pleads in our behalf. Here the *death* of our Lord, the fountain of all our good, plentifully flows into our souls, and ever *lives* and brings forth in us the fruit of life. Here the triumphs of our crucified King, his victorious resurrection and glorious ascension, are displayed. Here we receive an assurance of the share that we have in *Christ*, and in his redemption. Here we partake of his *Body* and of his *Spirit*. Here we drink of the fountain of life. Here all the members of *Christ* are happily united with

one another, and with their Head, in a sacrament of union and love. Here, in fine, we have a most certain pledge of everlasting life, and of the eternal enjoyment of him in our blessed country, who thus lovingly gives himself to us in this place of banishment. O my soul, reverence with awe, and embrace with love, these mysteries so full of majesty and of love. The High Priest of the *Old Testament* was but once a year to enter into the inward sanctuary of the temple, called the *Holy of Holies* ; and then not without diverse purifications and sacrifices, and a solemn fast of all *Israel*. See then how pure, how holy, thou oughtest to be, who so often art admitted into the sanctuary of the *New Testament*, that is, to these divine mysteries, sanctified by the presence of *Jesus Christ* himself, the true *Holy of Holies*, of which that *Jewish* sanctuary was but a shadow.

Consider, therefore, *fourthly*, that what most especially calls for our devotion in these most holy mysteries, is the real presence of *Jesus Christ* himself, true God and true man, under the sacramental veils. Bow thyself down, my soul, to adore this sacred truth : let no proud thoughts of opposition arise in thee against this admirable sacrament ; captivate thy understanding to the obedience of faith : build thyself upon the express words of 'Truth itself, so often repeated in holy writ ; and upon the express declaration of the church of God, against which the gates of hell can never prevail. The glory and merit of *faith* is to believe what thou canst not see ; to acknowledge that the Almighty can do infinitely more than thou canst comprehend ; and that no effort of mercy and love can be too great for him, who has died for love. See then what thy devotion ought to be in consequence of this belief, what profound *reverence* to so great a Lord, who lies concealed in these tremendous mysteries ; what *purity* of conscience, in order to approach worthily to purity itself ! What *humility*, what *love*, when thou art admitted to his embraces !

Consider, *fifthly*, how many ways thy Lord and thy

God, thy Sovereign Good, who delights to be with the children of men, (*Prov. viii. 31.*) communicates himself to thee. In his incarnation and birth he gave himself to be thy companion, and to take upon him all thy miseries. In his death he gave himself to be thy ransom : in this heavenly sacrament he gives himself to be thy food, the comfort and support of thy exile : and in his kingdom above, he designs to give himself for thy eternal reward. O ! what can he do more to testify his love to thee ? as wise as he is, he cannot contrive any thing better for thee ; as powerful as he is, he cannot do more for thee than give thee himself. O ! how true is that saying of the beloved disciple, that *God is love !* But what dost thou see in me, dear Lord, that can move thee to love such a poor worm, such a wretched sinner as I am ? There can be nothing good in me, but what is thy gracious gift : and alas ! I fear I have hitherto abused all thy gifts : it is then thy own pure goodness alone that can make thee love me ; and thy pure love alone that can make thee communicate thyself to me. O let me then be no longer ungrateful to thy love ! Let thy divine fire, which thou so much desirest to enkindle upon earth, take hold now of my heart, that I may return thee love for love. O ! send it now into my soul, that it may prepare thee a suitable lodging there ! O ! let me henceforward give myself wholly to thee, who so often givest thyself to me.

Consider, *sixthly*, who it is that thou art to receive in this blessed sacrament, and who thou art that presumest to approach him. *He* is the great King and Maker of heaven and earth : and the whole creation is a mere nothing in his sight : what a little atom then art *thou*, compared to him ! He is eternal, immense, and every way infinite in power, in majesty, in beauty, in wisdom, in glory, &c., and thou art a little diminutive worm, made of earth, and full of miseries. He is infinitely pure and holy, in whose sight the very heavens are not clean, and who cannot endure iniquity ; and thou art

the very filth of sin. and a sink of uncleanness and corruption. How then, my soul, shall we dare venture to enter into this inward sanctuary, to draw near the throne of this infinite majesty; and unclean as we are, to touch and receive the Holy of Holies? *Oza* was struck dead for irreverently touching the ark of the covenant; the *Bethshamites* for irreverently looking on it; and *Nadab* and *Abiu* for offering incense before it, with unhallowed fire: now what was this ark (in which were only reposed the tables of the law) in comparison with the Lord and Giver of the Law, whom we here approach to? When God was about to give the law, the children of *Israel* were commanded to be purified, and to keep themselves chaste: and even then to keep their distance from the mountain, where the Lord appeared in thunder and lightning: only *Moses* was permitted to ascend to the mountain's top, to converse with the divine Majesty, or rather with an angel speaking in his person. And how shall we, with so little purity, dare to approach this immense Deity, this *consuming fire*? *St. Paul* assures us, (1 Cor. xi.) that the unworthy receiver is *guilty of the body and blood of the Lord*, and receiveth judgment to himself, not discerning the body of the Lord. How then shall we, the most *unworthy* of all sinners, presume to receive this Lord of Glory? Must we then stay away till we have the presumption to think ourselves *worthy*? No, certainly: for one of the most necessary dispositions for receiving *worthily*, is to acknowledge and believe our own unworthiness: Or must we, through awe and fear of so great a Majesty, abstain for ever from partaking of these tremendous mysteries? No, for it is no less certain death to stay away from the fountain of life, than to come to it unworthily. What then must we do, my soul? We will not run away from our Sovereign Good: no: we will run to him, but it shall be like the humble publican, like the poor prodigal returning home, like the penitent *Magdalen*: such as these he never rejects. It shall be with a contrite and humble heart,

which he never despises : it shall be with an entire confidence in his infinite goodness and mercy, for no one ever hoped in him, and was confounded. O grant us, dear Lord, to approach thee with these happy dispositions ; and since thou art pleased to invite thyself into so poor, so mean, so wretched a cottage, as this of *my* breast ; be pleased to send in thither beforehand those graces, those virtues, that devotion, which may prepare the place for thee ; for thou knowest that of myself I can do nothing.

Consider, *seventhly*, the happy fruits which that divine sacrament produces in those souls which frequent it with due preparation : *The bread that I will give*, says our Lord, (St. John, vi. 52,) *is my flesh, for the life of the world* ; and again, *He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up in the last day* : And again, *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him* : And *he that eateth me shall live by me* : And *he that eateth this bread shall live for ever*. Wheresoever our Lord comes, he carries about with him all the treasures of life, that is, all grace, charity, and sanctity ; and, on his part, is ever ready to open those treasures and to communicate them most plentifully to those souls which he comes to visit. These treasures are infinite, and so is the love he bears to us. What gifts then, what graces may we not expect, if we come with reverence and humility, with love and devotion to him, who is the fountain of life, grace, and sanctity ! Here we receive the bread of life for the food and nourishment of our souls. Here we meet with a constant supply of sanctifying grace, to repair the daily decays caused by our infirmity and corruption ; to give us new strength and vigor, to walk on in our way through the wilderness of this world to the mountain of God : and to make us continually grow in virtue, till we come to a perfect man, to the measure of the age of the fulness of *Christ*.—Here our *lesser* sins are *forgiven us*, and we receive a sovereign antidote against the greater.

Here devout souls taste the sweetness of heaven in its very fountain. Here, seated like *Magdalen*, at the feet of our Lord, they learn from him heavenly lessons, and enjoy his delicious conversation. Aspire after this happiness, O christian soul, which in some measure makes you enjoy heaven upon earth. If you love *Jesus Christ*, run to his embraces: if you love yourself, run to your Sovereign Good. But see it be with due preparation; and most especially with faith, with fear, and with love.

A PREPARATORY PRAYER,

Containing the chief Acts of Devotion proper before Communion.

1. *Direct your intention.*

O LORD *Jesus Christ*, King of everlasting glory! behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honor and glory, and the good of my soul: I desire to receive thee, because it is thy desire, and thou hast so ordained; blessed be thy name for ever. I desire to come to thee like *Magdalen*, that I may be delivered from all my evils, and embrace thee, my only good. I desire to come to thee that I may be happily united to thee, that I may henceforth abide in thee, and thou in me: and that nothing in life or death may ever separate me from thee.

2. *Commemorate the Passion of Christ.*

I DESIRE, in these holy mysteries, to commemorate, as thou hast commanded, all thy sufferings, thy agony and bloody sweat; thy being betrayed and apprehended; all the reproaches and calumnies; all the scoffs and affronts; all the blows and buffets thou hast endured for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection, and triumphant ascen-

sion. I adore thee, and give thee thanks for all that thou hast done and suffered for us ; and for giving us in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which was offered for us.

3. *Make an Act of Faith.*

I MOST firmly believe, that in this holy sacrament thou art present *verily* and *indeed* : that here is thy body and blood, thy soul and thy divinity ; I believe that thou my Saviour, true God and true man, art really here, with all thy treasures ; that here thou communicatest thyself to us, makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what *thou* hast taught us by thy word, and by thy church.

4. *Conceive a great Fear, and humble yourself.*

BUT, O my God, how shall I dare approach to thee, so wretched a worm to so infinite a Majesty ? so filthy a sinner to such infinite purity and sanctity ? alas ! my soul is covered with an universal leprosy ! and how shall I presume to embrace thee ? My whole life has been nothing but misery and sin ! and it is only thy mercy that I have not been long since in hell, which I have deserved a thousand times : and how shall I venture so much as to lift up my eyes to thee, how much less to receive thee within my breast ? I tremble at the sentence of thy apostle, that *He that receives unworthily receives his own damnation* ; for I cannot but acknowledge myself infinitely unworthy ; Nor should I dare ever to come to thee, were I not excited by thy most loving and pressing invitation, and encouraged by thy infinite goodness and mercy. It is in this mercy, which is above all thy works, I put my whole trust ; and it is in this

confidence alone that I presume to approach thee. O grant that it may be with a contrite and humble heart for this, I know, thou wilt never despise.

5. *Make an Act of Contrition.*

O LORD, I detest, with my whole heart, all the sins by which I have ever offended thy divine Majesty, from the first moment that I was capable of sinning to this very hour. I desire to lay them all at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my life ; and this I heartily desire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord, by that infinite love, by which thou hast shed thy blood for me ; O let not that blood be shed in vain ! All my sins displease me now exceedingly, because they have offended thy infinite goodness. By thy grace I will never commit them any more : I am sorry for them, and will be sorry for them as long as I live ; and according to the best of my power, will do penance for them. Forgive me, dear Lord, for thy mercy's sake ; pardon me all that is past ; and be thou my keeper for the time to come, that I may never more offend thee.

6. *Make an Act of Divine Love.*

O SWEET *Jesus*, the God of my heart, and the life of my soul, as the hart pants after the fountains of water, so does my soul pant after thee, the Fountain of life, and the Ocean of all good. I am overjoyed at the hearing of these happy tidings, that I am to go into the house of our Lord ; or rather, that our Lord is to come into my house, and take up his abode with me. O happy moments, when I shall be admitted to the embraces of the living God, for whom my poor soul languishes with love ! O come, dear *Jesus*, and take full possession of my heart for ever ! I offer it to thee without reserve. I desire to consecrate it eternally to thee. I love thee with

my whole soul above all things ; at least, I desire so to love thee : it is nothing less than infinite love that brings thee to me ; O ! teach me to make a suitable return of love.

7. Humbly beg God's Grace.

BUT, O my God, thou knowest my great poverty and misery, and that of myself I can do nothing : thou knowest how unworthy I am of this infinite favor, and thou alone canst make me worthy. O ! since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains ; clothe it with the nuptial garment of charity ; adorn it with all virtues, and make it a fit abode for thee. Drive sin and the devil far from this dwelling, which thou art here pleased to choose for thyself, and make me one according to thy own heart ; that this heavenly visit which thou designest for my salvation, may not, by my unworthiness, be perverted to my damnation. O ! never let me be guilty of thy body and blood, by an unworthy communion ! for the sake of this same precious blood, which thou hast shed for me, deliver me from so great an evil. O rather let me die ten thousand deaths, than thus presume to crucify thee again !

8. Implore the Prayers of the blessed Virgin and of the Saints.

O ALL ye blessed angels and saints of God, who see him face to face, whom I here receive under these humble veils ; and thou most especially, ever blessed Virgin, Mother of this same God and Saviour, in whose sacred womb he was conceived and borne for nine months ; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here, in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and love him for ever.

"At the time of communion go up to the rail, and take up the towel and hold it before you.—Whilst the clerk says the *Confiteor*, humbly confess your sins, and beg God's pardon for them. When the priest turns about to give the absolution, receive it with your head bowed down, as from the hand of the invisible High Priest, whom you are going to receive.

"When the priest holds up a particle of the blessed sacrament, with these words, *Ecce Agnus Dei, Behold the Lamb of God, behold him who taketh away the sins of the world*, humbly beg, with a lively confidence in the merits of his death and passion, that he would take away your sins.

"When the priest repeats three times, *Domine non sum dignus. Lord I am not worthy thou shouldst enter under my roof, speak only the word, and my soul shall be healed*, say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in him, who can raise you up, and perfectly heal your soul by his only word.

"When the priest gives you the blessed sacrament, saying, *The body of our Lord Jesus Christ preserve thy soul to everlasting life. Amen*, receive it with a lively faith, a profound humility, and a heart inflamed with love. At the time of your receiving, let your head be erect, your mouth opened moderately wide, and your tongue a little advanced, so as to rest upon your under lip, that the priest may conveniently convey the blessed sacrament into your mouth; which being done, shut your mouth; let the sacred host moisten a little upon your tongue, and then swallow it down as soon as you can, and afterwards abstain a while from spitting. If the host should chance to stick to the roof of your mouth, be not disturbed; neither must you put your finger into your mouth to remove it, but gently and quietly remove it with your tongue, and so convey it down; and then return to your place and endeavor to entertain as well as you can, the guest whom you have received.

"Spend at least a quarter of an hour after communion, in devotions suitable to that occasion. It would be a great abuse to turn your back immediately upon your Saviour, by going away, *as some do*, and thinking no more of what you have been doing. Particularly, I recommend to you three things after communion; *first*, To cast yourself down in spirit at the feet of the Lord, whom you have received; to adore him, praise him, and give him thanks, for coming to so unworthy a sinner, and to invite all heaven and earth to join with you in praising and magnifying his holy name.—*Secondly*, To make an offering of your heart and soul, and your whole being to him, that you may henceforward love him, and serve him for ever. *Thirdly*, To present him your petitions for all the graces that you stand in need of, and to make a good use of this favorable opportunity by praying heartily for yourself, your friends, and the whole world."

ASPIRATIONS AFTER COMMUNION.

Taken out of the *Paradise of the Soul*, Sect. 5.

BEHOLD, O Lord, I have *thee* now, who hast all things. I possess *thee*, who possessest all things; and who canst do all things: take off my heart then, O my God and my All, from all other things but *thee*, in all which there is nothing but vanity and affliction of spirit: let my heart be fixed on *thee* alone, let me ever repose in *thee*, where alone my treasure is, the sovereign truth, true happiness, and happy eternity.

Let my soul, O Lord, feel the sweetness of thy presence. Let me taste how sweet thou art, O Lord; that being allured by thy love, I may never more hunt after worldly joys; for thou art the joy of my heart, and my portion for ever.

Thou art the physician of my soul, who healest all our infirmities by thy sacred blood. I am that sick man, whom thou camest from heaven to heal: O heal my soul, for I have sinned against *thee*.

Thou art the good shepherd, who hast laid down thy life for thy sheep; behold I am that sheep that was lost, and yet thou vouchsafest to feed me with thy body and blood: take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Govern me, and I shall want nothing, in the place of pasture where thou hast put me, until thou bringest me to the happy pastures of life eternal.

O true light, which enlightenest every man that cometh into this world; enlighten my eyes, that I may never sleep in death.

O fire, ever burning, and never decaying, behold how tepid and cold I am; inflame my reins and my heart, that they may burn with thy love; for thou camest to cast fire upon earth; and what dost thou desire but that it be enkindled?

O king of heaven and earth, rich in mercy, behold

am poor and needy, thou knowest what I stand most in need of; thou alone canst assist and enrich me.—Help me, O God, and out of the treasures of thy bounty succor my needy soul.

O my Lord and my God, behold I am thy servant; give me understanding, and excite my affection, that I may know and do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world; O take away from me what may hurt *me* and displease *thee*, and give me what thou knowest to be pleasing to thee and profitable to me!

Thou art my love, and all my joy; thou art my God and my All; thou art the portion of my inheritance, and of my chalice; thou art he that will restore my inheritance to me.

O my God and my All, may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me.

Acts of Devotion, Praise, and Thanksgiving, after Communion.

O MY sweet *Jesus*, my Creator, and my Redeemer, my God and my All, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation! O that I could give thee a hearty welcome! O that I could entertain thee as I ought! Thy loving kindness invites me to thy embraces, and I would willingly say with the spouse in the Canticles, *I have found him whom my soul loveth, I have held him and will never let him go*: but the awe of so great a Majesty checks me, and the sense of my great unworthiness and innumerable sins keeps me back. No, my soul, it is the feet of thy Saviour only that thou canst presume to embrace; it is *there* thou must present thyself, like *Magdalen*, and wish that, like her, thou

couldst wash them with thy tears. O that thou couldst be so happy !

But first bow down thyself, with all thy powers, to adore the Sovereign Majesty which has vouchsafed to come to visit thee ; pay him the best homage thou art able, as to thy first beginning and thy last end ; and perfectly annihilate thyself in the presence of this eternal, immense, infinite Deity. Then pour thyself forth in his presence, in praise and thanksgiving, according to thy best ; and invite all heaven and earth to join with thee in magnifying their Lord and thine, for his mercy and bounty to thee.

O ! what return shall I make thee, O Lord, for all thou hast done for me ! Behold when I had no being at all, thou hast created me : and when I was gone astray, and lost in my sins, thou hast redeemed me, by dying for me : all that I have, all that I am, is thy gift ; and now, after all other favors, thou hast given me thyself : blessed be thy name for ever. Thou art great, O Lord, and exceedingly to be praised ; great are thy works, and of thy wisdom there is no end ; but thy tender mercies, thy bounty and goodness to me, are above all thy works : these I desire to confess and extol for ever. Bless then thy Lord, O my soul, and let all that is within thee praise and magnify his name. Bless thy Lord, O my soul, and see thou never forget all that he has done for thee. O all ye works of the Lord, bless the Lord, praise and glorify him for ever. O all ye angels of the Lord, bless the Lord, praise and glorify his holy name. Bless the Lord, all ye saints, and let the whole church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me ; and so, in some measure, supply for what is due from me. But as all this still falls short of what I owe thee for thy infinite love, I offer to thee, O eternal Father, the same Son of thine, whom thou hast given me, and his thanksgiving, which is of infinite value ; and this I am sure thou wilt accept. Look not then upon my insensibility and ingrat-

itude, but upon the face of thy *Christ*, and with him, and through him, receive this offering of my poor self, which I desire to make thee.

* N. B.—Here also might be recited the *Canticle of the Three Children*, the *Te Deum*, and some of the *Psalms of Praise*, which are found among the devotions for Sunday morning."

An Oblation after Communion.

O FATHER of mercies, and God of all consolation, how hast thou loved us, to whom thou hast given thy only begotten Son, once for our ransom, and daily for the food of our souls! What can I, a wretched creature, return to thee for this infinite charity? Verily nothing else but this same beloved Son of thine, whom thou hast given me, and surely thou couldst give nothing greater or more worthy of thyself. *Him* then I offer thee, O heavenly Father, with whom thou art always well pleased; him whom thou hast lovingly delivered up to death for me, and given me in this most holy sacrament, which we frequent for the everlasting memorial of his death. He is our high priest and victim; he is the propitiation for the sins of the whole world; he is our advocate and intercessor. Look down then upon him, and for his sake look down upon me, and upon us all. Remember all his sufferings, which he endured here in this mortal life; his bitter anguish, his agony and bloody sweat; all the injuries and affronts, all the blows and stripes, all the bruises and wounds that he received from us. Remember his death, which thou wast pleased should be the fountain of our life; and, for the sake of his sacred passion, have mercy on us. Receive, O holy Father, almighty and everlasting God, this holy and unspotted victim, which I here offer thee, in union with that love, with which he offered himself to thee upon the altar of the cross; receive him for the praise and glory of thy name; in thanksgiving for all the benefits bestowed on me, and on all mankind; in satisfaction also for all my sins; and for the benefit of

thy whole church, and the refreshment and comfort of all thy faithful, living and dead ; through the same Lord, *Jesus Christ*, thy Son.

And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself, I would gladly make some suitable return to thee for this infinite love ; I would gladly make thee some offering in acknowledgment of this rich present thou hast made me. But alas ! thou knowest my poverty ; thou knowest I have nothing worthy of thy acceptance ; nothing but what, upon a thousand titles is already thine. But, O my God, such is thy goodness, that thou wilt be content with the little that I can give thee, though it be thy own already ; thou askest nothing but my *heart*, and *this* I here most willingly offer thee. O ! be pleased to accept of it, and make it wholly thine for ever. I offer thee here my whole being, my body with its senses, and my soul with all its powers : that as thou hast at present honored them both by thy presence, so they may both be thy temple for ever. O sanctify and consecrate eternally to thyself this mansion, which thou hast this day chosen for thy abode. I give thee my memory, that it may be for ever recollected in thee, my understanding, that it may be always enlightened and directed by thy truth ; and my will, that it may be ever conformable to thine, and ever burn with the love of thee. O take me entirely into thy hands, with all that I have, and all that I am ; and let nothing henceforward in life or death, ever separate me any more from thee. *Amen.*

Petitions after Communion.

O MOST merciful Saviour, behold I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and hoping, like *Zaccheus*, to obtain thy benediction. But alas, with how little preparation ! With how little devotion ! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of

thee ; and I desire to detest them for ever. O ! wash them all away with thy precious blood ; for thou art the Lamb of God, that takest away the sins of the world ; and one drop of this blood, which thou hast shed for us, is more than enough to cancel the sins of ten thousand worlds.

Thou seest, O Searcher of hearts, all my maladies, and all the wounds of my soul ! thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, that tyrannizes over my soul, which is so deeply rooted in my corrupt nature, and branches out into so many vices ; so much pride and vanity ; so much passion and envy ; so much covetousness and worldly solicitude ; so much sensuality and concupiscence. O ! who can heal all these my evils, but *thou*, the true physician of my soul, who givest me thy body and blood in this blessed sacrament, as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds. Dispel the darkness of *ignorance* and error from my understanding, by thy heavenly light ; drive away the corruption and *malice* of my will, by the fire of divine love and charity ; restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail over me ; strengthen my *weakness* with heavenly fortitude ; destroy this hellish monster of self-love, with its many heads ; or at least chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day ; cut off the heads of this beast, and particularly that which annoys me most, and which is my *predominant* passion ; stand by me henceforward in all my temptations, that I may never more be overcome ; remove from me all dangerous occasions, and grant me this one favor that I may rather die a thousand deaths, than live to offend thee mortally.

O my *Jesus*, thou art infinitely rich, and all the treasures of divine grace are locked up in thee ! these treas-

ures thou bringest with thee, when thou dost visit us in this blessed sacrament, and thou takest an infinite pleasure in opening them to us, to enrich our poverty. This gives me the confidence to present thee now with my petitions, and to beg of thee those graces and virtues which I very much stand in need of, as thou knowest. O! increase and strengthen my belief of thy heavenly truths, and grant that henceforward I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, and take off my heart from the love of these transitory things, and fix it upon eternity: teach me, by thy divine example, and by thy most efficacious grace, to be meek and humble of heart, and in my patience to possess my soul. Grant that I may ever keep my body and soul chaste and pure from the corruption of lust; that I may ever bewail my past sins, and by a daily mortification restrain all irregular inclinations and passions for the future. Above all things teach me to love thee, to be ever recollected in thee, and to walk always in thy presence; teach me to love my friends in thee, and my enemies for thee; grant me grace to persevere to the end in this love, and so to come one day to that happy place, where I may love and enjoy thee for ever.

Have mercy also on my parents, friends, and benefactors, and on all those for whom I am any ways bound to pray, that we may all love thee and faithfully serve thee. Have mercy on thy whole church, and on all the clergy, and religious men and women, that all may live up to their callings, and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all christian people; convert all unbelievers and sinners, and bring all strayed sheep back to thy fold; particularly have mercy on N and N, &c.

O blessed Virgin, Mother of my God and Saviour, recommend all these my petitions to your Son. O all ye angels and saints, citizens of heaven, join also your prayers with mine: you ever stand before the throne,

and see him face to face, whom I here receive under veils; be ever mindful of me, and obtain from him, and through him, that with you I may bless him, and love him for ever. *Amen.*

"N. B.—That upon the whole day after your communion, you ought to be more than ordinarily retired, and perform more devotions than usual. Particularly watch over yourself, lest, by giving way to passion, or any other sin, you suffer yourself to be robbed of any part of that treasure you have received: for it is a common trick of the devil, on the day that persons have been at communion, to fling some stumbling block in their way to raise them to passion, or disturb their peace, or draw them aside from their devotions by worldly distractions or diversions; and therefore christians must be upon their guard on these occasions, and, by retirement, recollection, and prayer, give time to the grace which they have received, to sink into their souls, and take deep root there. And let them remember that they have received this fresh supply of divine grace, that they may improve in every christian virtue, and especially in the love of God, and may serve his divine Majesty with a new vigor and fervor."

INSTRUCTIONS AND DEVOTIONS FOR CONFIRMATION.

When the Apostles had heard that Samaria had received the word of God; they sent to them Peter and John, who when they were come, prayed for them that they might receive the Holy Ghost. For he was not, as yet, come upon any of them: but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost. Acts, viii. 14, 15, 16, 17.

CONFIRMATION is a sacrament, by which the faithful, who have already been made *children of God* by their baptism, receive the Holy Ghost by the prayer and imposition of the hands of the bishops, the successors of the apostles, in order to their being made *strong and perfect Christians*, and valiant *soldiers of Jesus Christ*. It is called *Confirmation* from its effect, which is to *confirm* or *strengthen* those that receive it, in the profession of the true faith; to give them such courage and resolution as to be willing rather to die than to turn from it; and to arm them in general against all their spiritual enemies.

2. This sacrament was originally designed, and instituted by our Lord for all christians, and consequently is a *divine ordinance*, which all are obliged to comply with; and is so necessary, that the neglect of receiving it would be a great sin: more especially in such circumstances where persons are exposed to persecutions, on account of their religion, or to other temptations against faith.

3. The principal effects of this sacrament are, a *fortifying grace*, in order to strengthen the soul against all the visible and invisible enemies of the faith; and a certain dedication and *consecration* of the soul by the Holy Ghost, the mark of which dedication and *consecration* is left in the soul as a *character* which can never be effaced.

4. Hence this sacrament can be received but once; and it would be a sacrilege to attempt to receive it a second time: for which reason also, the faithful are bound to take extreme care to come to this sacrament duly disposed; lest, if they should be so unhappy as to receive it in mortal sin, they would receive their own condemnation; and run the risk of being deprived for ever of its grace.

5. Now the dispositions which the Christian must bring along with him, to receive worthily the sacrament of *Confirmation*, must be a *purity of conscience*, at least from all mortal sin; for which reason he ought to go to confession before he is *confirmed*, for the Holy Ghost will not come to a soul in which Satan reigns by mortal sin. 2. A sincere desire of giving himself up to the Holy Ghost, to follow the influence of his divine grace, to be his temple for ever; and, by his assistance, to answer all the obligations of a soldier of *Christ*.

6. Hence a Christian ought to prepare himself for this sacrament, by fervent prayer, as we find the apostles prepared themselves for the receiving of the Holy Ghost: *They continued with one accord in prayer*, says St. Luke, speaking of the ten days that passed between the ascension of our Lord and pentecost; *and they were continually in the temple praising and blessing God*. How happy shall they be, who, like them, prepare themselves for the Holy Ghost by these spiritual exercises.

7. The obligations which accompany the character of *Confirmation*, and which a Christian takes upon himself when he receives the sacrament, are, to bear a true and perpetual allegiance to the great King, in whose service he lists himself as a soldier, to stand to his colors, the cross of *Christ*, the mark of which he receives on his forehead: to fight his battles against his enemies, the world, the flesh, and the devil; to be faithful unto death; and rather to die than desert from the service, or to change sides, and go over to the enemy by wilful sin: in fine, to live up to the glorious character of a *soldier of Christ*; and to maintain that interior purity and sanctity which becomes the *temple of the Holy Ghost*, by a life of prayer, and a life of love. Where the character of our *confirmation*, when we shall bring it with us before the judgment seat of *Christ*, shall be found to have been accompanied with such a life as this, it will shine most gloriously in our souls for all eternity: but if, instead of living up to it, we should be found to have been *deserters* and *rebels*, and to have violated this sacred character by a life of sin, it will certainly rise up in judgment against us, it will condemn us at the bar of divine justice, it will cast us deeper into the bottomless pit; and be a mark of eternal ignominy and reproach to our souls amongst the damned.

8. The manner of administering the sacrament of Confirmation is as follows: First, the *Bishop* turning towards those that are to be confirmed, with his hands joined before his breast, says:—

Bish. “May the Holy Ghost come down upon you and the power of the Most High keep you from all sin.

Ans. “Amen.”

Then making the sign of the cross, he says:—

Bish. “Our help is in the name of the Lord.

Ans. “Who made heaven and earth.

Bish. “O Lord, hear my prayer:

Ans. “And let my cry come to thee.

Bish. “The Lord be with you;

Ans. “And with thy spirit.”

Then extending his hands towards those who are to be confirmed, which the ancients called the *Imposition of hands*, he addresses this solemn prayer to the eternal Father, begging of him through *Jesus Christ* his Son, that he would send down his Holy Spirit, with all his gifts, into their souls.

Bish. “Let us pray.

“O ALMIGHTY, everlasting God, who hast vouchsafed to regenerate these thy servants, by water and the Holy Ghost, and who hast given them the remission of their sins: send forth upon them the seven-fold Holy Spirit, the Paraclete, from heaven.

Ans. “Amen.

Bish. “The spirit of wisdom and of understanding.

Ans. “Amen.

Bish. “The spirit of counsel and of fortitude.

Ans. “Amen.

Bish. “The spirit of knowledge and of piety.

Ans. “Amen.

Bish. “Replenish them with the spirit of thy fear, and sign them with the sign of the ✠ cross of *Christ*, in thy mercy, unto life everlasting, through the same *Jesus Christ*, thy Son our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, one God, world without end. *Amen.*”

Then the bishop takes the name of each person that is to be confirmed, which may either be the same they had in baptism, or

the name of any saint whom they choose for their patron, and makes the sign of the cross on the forehead of each, with the holy *Chrism*, or consecrated oil, saying:—

Bish. “N, I sign thee with the sign of the cross, and confirm thee with the *chrism* of salvation, in the name of ✠ the Father, and of ✠ the Son, and of the Holy ✠ Ghost.

Ans. “Amen.”

Then he gives the person *confirmed* a little blow on the cheek, saying, *Pax tecum, Peace be with thee*; to signify that henceforth he is to be ready, like a true soldier of *Jesus Christ*, to suffer patiently all kinds of affronts and injuries for his faith, and for the cause of his Lord; and to comfort himself, that the true *peace* of God which *surpasseth all understanding*, (Phil. iv. 7,) will ever be with him in all his conflicts and sufferings for so good a cause.

The *Chrism*, with which the sacrament of *Confirmation* is administered in the Catholic church, is a compound of oil of olives, and balm or balsam, solemnly consecrated by the bishop on *Maundy Thursday*; kept with great veneration in the church, and made use of only in the consecration of such things as are in a particular manner set aside for the service of God, and dedicated and sanctified to him. Thus we consecrate, with this holy unction, bishops, churches, altars, and chalices, and whatsoever is once anointed with this sacred *chrism*, is in such a manner looked upon as set apart for God, that it must not, on any account, be perverted or turned to profane uses: it would be no less a crime than sacrilege, to violate or profane any such thing as has been thus sanctified. Hence Christians are to understand, that, by this unction of the holy *chrism*, which they receive in their confirmation, they are also solemnly dedicated and consecrated to God, to be his temples for ever; that this *outward unction* is the visible sign of an *inward unction* and sanctification of their souls by the Holy Ghost; that the mysterious compound of the oil and balm denotes the properties, graces, and effects of this Holy Spirit in their souls, by the *strengthening and softening* of the oil, and the *sweet odor* of the balm; and that from this time forward, they must consider themselves as dedicated in such a manner to God, both in soul and body, as that it would be a kind of sacrilege to profane either of them by mortal sin.

After all have been confirmed, the bishop washes his hands, and, in the meantime, the following anthem is said or sung:—

“Confirm, O God, that which thou hast wrought in us from thy holy temple which is in *Jerusalem*. Glory be to the Father, &c.

“As it was in the beginning,” &c.

Then, after repeating again the anthem, "Confirm, O God," &c., the bishop standing turned towards the altar, prays as follows:—

Bish. "Show us, O Lord, thy mercy !

Ans. "And grant us thy salvation.

Bish. "O Lord, hear my prayer !

Ans. "And let my cry come to thee.

Bish. "The Lord be with you ;

Ans. "And with thy spirit.

Bish. "Let us pray.

"O GOD, who gavest the Holy Ghost to thy apostles, and hast been pleased to ordain that by them, and by their successors, he should be given to the rest of the faithful ; mercifully look down upon what we thy poor servants have done ; and grant that the hearts of these thy faithful, whose foreheads we have anointed with thy sacred chrism, and signed with the sign of the holy cross, may, by the same Holy Ghost coming down into them, and by his vouchsafing to dwell in them, be made the temple of his glory. Who with the Father and the same Holy Ghost, livest and reignest God, world without end. *Amen.*"

Then the bishop gives his benediction to all present in these words:—

"Behold, thus shall every man be blessed, who feareth the Lord. May the Lord bless ✠ you out of *Sion*, that you may see the good things of *Jerusalem* all the days of your life ; and that you may live with him for all eternity. *Amen.*"

PRAYERS BEFORE AND AFTER CONFIRMATION.

Before Confirmation, it would be proper, during some days, to prepare for it by frequent and fervent prayer ; especially by frequent acts of sorrow and contrition for all our known and unknown sins, reciting for that purpose the Miserere Psalm, or the Prayer of a Penitent Sinner, found at the end of this book : as also by repeated invocations of the Holy Ghost, by the hymns and prayers set down page 169. The following prayer may also be made use of on this occasion.

A PRAYER BEFORE CONFIRMATION.

O GOD of infinite goodness and bounty, who hast been pleased, at *my baptism*, to make me a Christian, to sanctify my soul with thy grace, and to honor me with the glorious title of thy child ; which, alas ! for my part, I have so wretchedly corresponded with, and have even forfeited a thousand times by my sins ; behold, notwithstanding all my ingratitude, and my repeated treasons, which thou hast so long and so patiently endured ; thou art still pleased not only to invite me to return to thee, and to offer me thy mercy, but also to call upon me at this time to come, and to present myself, in order to receive the greatest of all thy gifts, even thy own most Holy Spirit, to be consecrated to thee by his unction ; to be made a strong and perfect Christian, and a soldier of thy Son. O may all heaven and earth praise thee, bless thee, and glorify thee for ever, for all thy mercy, goodness, and bounty to me ! and now, dearest Lord, I desire to come, because such is thy will and my duty, to receive this great sacrament of confirmation ; that I may, like thy apostles, be *baptized with the Holy Ghost*, and *endowed with power from on high* ; and like them be changed, by divine grace, into another man, in such manner as henceforward to live up to the dignity, and to fulfil every part of the duty of a *soldier of Christ* ; and to preserve and maintain, even to death, that purity and sanctity which becomes the *temple* of the living God. But, O my God, how far am I from being worthy to approach this heavenly sacrament ! How can I expect that thy Holy Spirit should come into my inward house, to make it his temple, which has been so long possessed by unclean spirits ? Where are the dispositions in me, which the apostles brought, and which all Christians ought to bring along with them, to the receiving of the Holy Ghost ? O ! I acknowledge myself infinitely unworthy ; I confess and detest, from the bottom of my heart, all my past uncleanness and abominations ; I

humbly crave thy mercy and pardon, through *Jesus Christ* thy Son; and beg through him, that thou wilt be pleased to cleanse my soul from all its filth with his precious blood, and to give me thy grace to come to this sacrament with that humility, faith, and devotion, which is most agreeable to thee. O Divine Spirit, do thou prepare my soul for thyself! Behold I come, desiring to give up myself to thee for all time and eternity; that thou mayest ever live and reign in my soul: and O let my whole soul henceforward be perpetually subject to thee, and let nothing in me ever more rebel against thee. *Amen.*

A PRAYER AFTER CONFIRMATION.

O MY God, I now desire to adore thee, bless thee, and glorify thee for ever, for all thou hast done for me, and for thy whole church, both of heaven and earth. I would now gladly join both my heart and voice, with all thy angels and saints in heaven, and with all that fear thee and love thee on earth, in giving perpetual praise to thee for thy infinite goodness; and in particular, for that love thou hast showed to me this day. I give thee thanks from the bottom of my heart, for having sent down the Holy Spirit into my soul, with all his gifts and graces. O let him now take full possession of my soul: let this heavenly unction penetrate into the very centre of my interior; let his divine *wisdom* ever preside there; may it ever enlighten me with his gift of *understanding*, and dispel all my darkness; may it direct me with his *counsel*, strengthen me with his *fortitude*, instruct me with his *knowledge*, make me ever fervent in all *good* with his *piety* and *godliness*, and let his *divine fear* ever restrain me from all *evil*. And now, dear Lord, since thou hast been pleased, by this sacrament, to consecrate and sanctify my soul for thyself, and to make it thy temple, be pleased also to drive far from it, by thy grace, all that may violate or profane it, or render it any way disagreeable in thy eyes. O keep it for ever for

thyself, and restrain Satan from ever entering into it any more. O let it be a *house of prayer*, in which thou mayest be ever *worshipped in spirit and in truth*, and suffer it not to be made any more a *den of thieves*. Give me grace also to fulfil, with perfection, every branch of the duty of thy *soldier*, which glorious title thou hast *conferred* on me this day : arm me completely for the warfare in which I am happily engaged, and stand by me in all my conflicts, to crown me with victory. O make me *faithful unto death*, and bring me safe through all the dangers of my mortal pilgrimage to the crown of everlasting *life*. Through *Jesus Christ* our Lord. *Amen*.

INSTRUCTIONS AND DEVOTIONS FOR THE SICK.

IF you are attacked by any considerable illness let your first care be to send for your spiritual physician, and settle the state of your soul. This is much better done in the beginning of sickness than afterwards, when the strength of the fever, or the quality of the remedies may render a person absolutely unfit for so great a work. Sickness is often sent for a punishment of sin, and therefore a sincere repentance and confession of sins is often a more effectual means of recovery than any other.

2. "If you have not your *Will already made, as in prudence you ought, let this also be done in the beginning of your sickness*, that so having settled your temporal affairs, you may apply your soul, without disturbance, to the spiritual.

3. "Engage your best friends to give you timely notice, if your distemper be dangerous, and not to flatter you with hopes of life, when there are little or no grounds for hopes. Make the best you can of that time, which is to be your last. Admit but of few visits, nor of any discourse but such as may be for your soul's profit.

4. "Take proper care for the *discharge of your debts*, and all other obligations incumbent upon you ; and this as much as may be in the beginning also of your sickness : forgive all those who have any way injured you, and ask pardon of those you have injured.

5. "Receive your sickness from the hand of God, with a perfect resignation to his holy will, and a just punishment of your offences ; frequently offer yourself up to him, and beg that he would give you patience, and sanctify your pains and uneasiness, in union with the sufferings of your Saviour *Jesus Christ*, in deduction of the punishment due to your sins.

6. "Often procure some friends to read to you such prayers as are most affective, and proper for your present condition; especially the Penitential Psalms, the Litanies, Acts of the Love of God, of Patience and Resignation, &c.

7. "Have the crucifix, or a picture of *Christ* crucified, always before your eyes: think often upon his passion, hide yourself in spirit in his wounds, and embrace his feet with all the affection of your soul.

8. "Aim, as much as you can, at a penitential spirit during your sickness; often cry to God for mercy, and make frequent acts of contrition for your sins. St. *Augustin* used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a *penitent*."

A PRAYER.

To be daily repeated in time of Sickness.

LORD *Jesus Christ*, behold I receive this sickness, with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit: *thy will be done on earth as it is in heaven*. May this sickness be to the honor of thy holy name, and for the good of my soul. For this end, I here offer myself with an entire submission to all thy appointments; to suffer whatever thou pleasest, as long as thou pleasest, and in what manner thou pleasest; for I am thy creature, O Lord, who have most ungratefully offended thee; and since my sins have a long time cried aloud to heaven for justice, why should I now complain if I feel thy hand upon me? No, my God, thou art just in all thy ways; I have truly deserved thy punishment, and therefore I have no reason to complain of *thee*, but only of my *own wickedness*.

But rebuke me not, O Lord, in thy fury, nor chastise me in thy wrath; but have regard to my weakness. Thou knowest how frail I am; that I am nothing but dust and ashes: deal not with me, therefore, according to my iniquities: but according to the multitude of thy most tender mercies, have compassion on me. O! let thy justice be tempered with mercy, and let thy heavenly grace come in to my assistance to support me under this

my illness. Confirm my soul with strength from above, that I may bear, with a true Christian patience, all the uneasiness, pains, disquiets, and difficulties of my sickness, and that I may cheerfully accept them as the just punishment of my offences ; preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that in this illness I may no way offend thee ; and if this is to be my *last*, I beg of thee so to direct me by thy grace, that I may no ways neglect or be deprived of those helps, which thou hast, in thy mercy, ordained for the good of my soul, to prepare it for its passage into eternity ; that, being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and through the merits of thy death and passion, be admitted into the company of the blessed, where I may praise thee for ever. *Amen.*

Short Acts of the most necessary Virtues proper to be inculcated in the time of Sickness.

LORD, I accept this sickness from thy hands, and entirely resign myself to thy blessed will, whether it be for life or death. Not my will, but thine be done ; thy will be done on earth, as it is in heaven.

Lord, I submit to all the pains and uneasinesses of this my illness : my sins have deserved infinitely more. Thou art just, O Lord, and thy judgment is right.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer, and sanctified by his passion.

I adore thee, O my God and my All, as my first beginning and last end ; and I desire to pay thee the best homage I am able, and to bow down all the powers of my soul to thee.

Lord, I desire to praise thee for ever, in sickness as well as health ; I desire to join my heart and voice with the whole church of heaven and earth, in blessing thee for ever.

I give thee thanks from the bottom of my heart for all thy mercies and blessings bestowed upon me and thy whole church, through *Jesus Christ* thy Son ; and, above all, for thy having loved me from all eternity, and redeemed me with his precious blood. O ! let not that blood be shed for me in vain.

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic church believes and teaches. Thou art the sovereign Truth, who neither canst deceive nor be deceived : and thou hast promised the Spirit of Truth to guide thy church into all truth. *I believe in God, the Father almighty, &c.* In his faith I resolve, through thy grace, both to live and die. O Lord strengthen and increase this my faith.

O my God, all my hopes are in thee ! and through *Jesus Christ*, my Redeemer, and through his passion and death, I hope for mercy, grace, and salvation from thee. In thee, O Lord, have I put my trust, O let me never be confounded.

O sweet *Jesus* receive me into thy arms in this day of my distress ; hide me in thy wounds, bathe my soul in thy precious blood.

I love thee, O my God, with my whole heart and soul, above all things ; at least, I *desire* so to love thee. O come now and take full possession of my whole soul, and teach me to love thee for ever.

I desire to be dissolved, and to be with *Christ*.

O when will thy kingdom come ? O Lord, when wilt thou perfectly reign in all hearts ? When shall sin be no more ?

I desire to embrace every neighbor with perfect charity for the love of thee. I forgive, from my heart, all that have any ways offended or injured me, and ask pardon of all whom I have any ways offended.

Have mercy on me, O God, according to thy great mercy ; and according to the multitude of thy tender mercies, blot out all my iniquities.

O ! who will give water to my head, and fountains of

tears to my eyes, that night and day may bewail all my sins!

O! that I had never offended so good a God! O. that I had never sinned! Happy those souls that have always preserved their baptismal innocence.

Lord, be merciful to me a sinner: sweet *Jesus*, Son of the living God, have mercy on me.

I commend my soul to God my Creator, who made me out of nothing; to *Jesus Christ* my Saviour, who redeemed me with his precious blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works; and I abhor all his suggestions and temptations. O! suffer not, O Lord, this mortal enemy of my soul to have any power over me, either now or at my last hour. O let thy holy angels defend me from all the powers of darkness.

O holy *Mary*, Mother of God, pray for us sinners now, and at the hour of our death. O all ye blessed angels and saints of God, pray for me a poor sinner.

"It may be proper also, in time of sickness, to read to the sick person leisurely, and as he is able to bear it, the passion of *Christ*, or some meditations on his passion; and also the *Paraphrase* on the Lord's Prayer, the *Miserere*, and other penitential psalms; devout acts of contrition, &c., but not *too much at once*; for that might fatigue him and do him harm."

A short EXERCISE in Preparation for Death, which may be used every day.

1. **M**Y heart is ready, O God, my heart is ready, not my will, but thine be done. O my Lord, I resign myself entirely to thee, to receive death at the time, and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all my sins committed against thy sovereign goodness, and repent me of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic church

believes and teaches ; and by thy grace I will die in this belief.

4. I hope to possess eternal life by thy infinite *mercy*, and by the *merits* of my Saviour *Jesus Christ*.

5. O my God, I desire to love thee as my sovereign good, above all things, and to despise this miserable world : I desire to love my neighbor as myself, for the love of thee, and to forgive all injuries from my heart.

6. O my divine *Jesus*, how great is my desire to receive thy sacred body ! O come now into my soul, at least by a spiritual communion ! O grant that I may worthily receive thee before my death ! I desire to unite myself to all the worthy communions which shall be made in thy holy church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, and the holy unction of thy precious blood.

8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. *Michael*, prince of the heavenly host, and thou my angel guardian, and you my blessed patrons, intercede for me, and assist me, in this last and dreadful passage.

9. O my God, I renounce all the temptations of the enemy, and in general whatsoever may displease thee. I adore and accept of thy divine appointments with regard to me, and entirely abandon myself to them as most just and equitable.

10. O *Jesus*, my divine Saviour, be thou a *Jesus* to me, and save me. O my God, hiding myself with a humble confidence in thy dear wounds, I give up my soul into thy divine hands : O receive it into the bosom of thy mercy. *Amen*.

INSTRUCTION ON THE SACRAMENT OF EXTREME UNCTION.

BEFORE EXTREME UNCTION.

OUR Lord and Saviour, Jesus Christ, whose infinite goodness furnishes his creatures with all necessary helps to salvation, has been pleased, besides the Holy Communion, to institute another heavenly medicine for the benefit of the sick, which is the sacrament of Extreme Unction, according to what we read in the Epistle of St. James, c. v, v. 14, where it is said: "*Is any man sick among you, let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him.*" You see here the authority for administering to the sick this holy unction, from the express word of God. This anointing with oil, and the prayer of faith that accompanies it, constitute the outward sign of this sacrament; and the great graces and benefits which God promises to bestow on every one who receives this sacrament with proper dispositions, are, that "he will save the sick man, will not deliver him up to the will of his spiritual enemies, but will help him on the bed of his sorrow," (*Psal. xl. 3.*) "will raise him up from his sick bed," if he sees his recovery expedient for the welfare of his soul; and, what is infinitely more desirable than corporeal health, will impart to him the *forgiveness of his sins.*

Acknowledge then the infinite goodness of your Redeemer, and with the most lively sentiments of gratitude and love, embrace the great grace which is here prepared for you in this heavenly institution: and join your attention and devotion, with the prayers which the priest shall make to our Lord, for the healing of your soul and body, and to obtain for you the full remission of all your sins. And as the eyes, the ears, and the other organs of sense, are the instruments by which men are led to offend Almighty God, and they will on that account be anointed with the holy oil; whilst the priest applies this holy oil to your eyes, your ears, and the rest, do you, with a contrite and humble heart, implore the mercy of God for the forgiveness of all the sins which through these respective avenues have made their way into your soul: as also for his supporting grace in your illness, and that you may continue to the end ever faithful to him.

While the Priest is administering this sacrament to the sick person, one of the assistants may, before each unction, read, out of Mr. Gother's Instructions for the Sick, one of the following short prayers, corresponding to the organ of sense that is next to be anointed, that it may be repeated by the sick person.

MY eyes have seen vanities, but now let them be shut to the world, and open to thee alone, my *Jesus*; and pardon me all the sins I have committed by my seeing.

My ears have been open to detraction, profaneness, and unprofitable discourses: let me now give ear to thy word, to thy commands, and thy call, and pardon me, O *Jesus*, all the sins I have committed by my hearing.

I have taken delight in the perfumes of this world, which are nothing but corruptions: now let my heart and prayers ascend like incense in thy sight, and pardon me all the sins I have committed by my smelling.

My tongue has many ways offended, both in speaking, and tasting, now let its whole business be to cry for mercy: pardon me, dear *Jesus*, all the sins I have committed by words, or by any excess in eating or drinking.

My hands have offended in contributing to many follies injurious to myself and my neighbor: now let them be lifted up to Heaven in testimony of a penitent heart; and pardon me, O Lord, all the sins I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin: now let me walk in the way of thy commandments: and forgive me, O Lord, all the sins I have committed by my disordered steps.

AFTER EXTREME UNCTION.

RETURN thanks now to your loving Saviour with your whole heart for having favored you with these helps in your sickness. Reflect, how many are carried off by sudden death, or otherwise die without the holy sacraments, or any of the extraordinary graces which God has afforded you! Beg of him that this holy unction may produce in you all the happy fruits for which it was instituted by the goodness of your Saviour, by healing your soul of all its weaknesses and spiritual maladies: by fortifying you against all the temptations of the enemy: by supporting and comforting you under all your pains and anguish: by preparing and disposing you for whatever may be the holy will of God in your regard: and if he sees it expedient for you, by restoring you to your bodily health and strength. In the meantime, keep yourself as much as you can in the company of your Saviour Jesus Christ: but let it be with the dispositions of a true Penitent, often bewailing your sins at his feet,

and calling upon him for mercy. Hide yourself in his wounds, and bathe your soul in his precious blood. *A truly penitent spirit* will be your best security both in life and death. But then let this be joined with a great confidence in the mercy of God, and in the merits of Jesus Christ who died for you. Keep your eyes fixed upon him: contemplate the infinite and eternal happiness he has prepared for you in his heavenly kingdom: relinquish from this moment all worldly concerns, and all desires of remaining any longer in this place of banishment: and frequently say with St. Paul, *I desire to be dissolved, and to be with Christ*: resign yourself entirely into his hands: let the consideration of the holy will of God, the glory he has prepared for you, and the sufferings your Saviour endured for your sake, animate you to bear with patience all your sufferings. Offer up all your pains and uneasiness to him. Accept them as a penance justly inflicted on you for your sins: and pray that they may be sanctified and accepted of through him. Beg also the intercession of the Blessed Virgin, and of all the glorious angels and saints of God: that you may be helped by their prayers both in life and death.

THE RECOMMENDATION OF A SOUL THAT IS JUST DEPARTING.

LORD have mercy on him (or her).
Christ have mercy on him.

Lord have mercy on him.

Holy Mary,
 All ye holy Angels and Archangels,
 Holy Abel,
 All ye Choirs of the Just,
 Holy Abraham,
 St. John Baptist,
 St. Joseph,
 All ye holy Patriarchs and Prophets,
 St. Peter,
 St. Paul,
 St. Andrew,
 St. John,
 All ye holy Apostles and Evangelists,
 All ye holy Disciples of our Lord,
 St. Stephen,
 St. Lawrence,

Pray for him (or her).

All ye holy Martyrs,
 All ye holy Innocents,
 St. Sylvester,
 St. Gregory,
 St. Augustin,
 All ye holy Bishops and Confessors,
 St. Benedict,
 St. Francis,
 All ye holy Monks and Hermits.
 St. Mary Magdalen,
 St. Lucy,

Pray for him (or her).

All ye holy Virgins and Widows,
 All ye Men and Women, Saints of God, *interceae for him.*
 Be merciful unto him,
 Be merciful unto him, } *Spare him (or her), O Lord,*
 Be merciful unto him,

From thy wrath,
 From the danger of eternal death,
 From an evil death,
 From the pains of hell,
 From all evil,
 From the power of the devil,
 By thy Nativity,
 By thy Cross and Passion,
 By thy Death and Burial,
 By thy glorious Resurrection,
 By thy wonderful Ascension,
 By the grace of the Holy Ghost the Comforter,
 In the Day of Judgment,
 We sinners, *beseech thee hear us,*
 That thou spare him, *we beseech thee hear us.*
 Lord have mercy on him.
Christ have mercy on him.
 Lord have mercy on him.

Deliver him (or her), O Lord.

GO forth, O christian soul, from this world, in the
 name of God the Father Almighty, who created
 thee; in the name of *Jesus Christ*, the Son of the living

God, who suffered for thee ; in the name of the Holy Ghost, who has sanctified thee ; in the name of the angels and archangels ; in the name of the thrones and dominations ; in the name of the principalities and powers ; in the name of the cherubim and seraphim ; in the name of the patriarchs and prophets ; in the name of the holy apostles and evangelists ; in the name of the holy martyrs and confessors : in the name of the holy monks and hermits : in the name of the holy virgins, and all the saints of God : let thy place be this day in peace, and thy abode in the holy *Sion*. Through *Christ* our Lord. *Amen*.

O God most merciful, O God most clement, O God, who, according to the multitude of thy tender mercies, blottest out the sins of the penitent, and graciously remittest the guilt of their past offences ; mercifully regard this thy servant *N*, and vouchsafe to hear him, who, with the whole confession of his heart, begs for the remission of all his sins. Renew, O most merciful Father, whatever has been corrupted in him through human frailty, or violated through the deceit of the enemy ; and associate him as a member of redemption to the unity of the body of the church. Have compassion, Lord, on his sighs ; have compassion on his tears ; and admit him, who has no hope but in thy mercy, to the sacrament of thy reconciliation. Through *Christ* our Lord. *Amen*.

I RECOMMEND thee, dear brother, to the Almighty God, and commit thee to his care, whose creature thou art ; that when thou shalt have paid the debt of all mankind by death, thou mayest return to thy Maker, who formed thee of the dirt of the earth. When thy soul therefore shall depart from this body, let the resplendent multitude of the angels meet thee ; let the triumphant army of the martyrs, clad in their white robes, conduct thee ; let the glorious company of the illustrious

confessors encompass thee ; let the choir of joyful virgins receive thee ; and mayest thou meet with a blessed repose in the bosom of the patriarchs. Let *Jesus Christ* appear to thee with a mild and cheerful countenance, and order thee a place amongst those that are to stand before him for ever. Mayest thou never know the horror of darkness, the crackling of flames, or racking torments. May the most wicked enemy, with all his evil spirits, be forced to give way ; may he tremble at thy approach in the company of angels, and fly away into the vast chaos of eternal night. Let God arise, and his enemies be dispersed ; and let them that hate him fly before his face ; let them, like smoke, come to nothing ; and as wax that melts before the fire, so let sinners perish in the sight of God ; but may the just fear and rejoice in his sight. Let then all the legions of hell be confounded and put to shame ; and may none of the ministers of Satan dare to stop thee in thy way. May *Christ* deliver thee from torments, who was crucified for thee. May *Christ* deliver thee from eternal death, who vouchsafed to die for thee. May *Christ* the Son of God place thee in his blissful garden of Paradise ; and may he, the true Shepherd, number thee amongst his sheep. May he absolve thee from all thy sins, and place thee at his right hand in the lot of his elect. Mayest thou see thy Redeemer face to face, and standing always in his presence, behold with happy eyes the most clear truth. Mayest thou be placed among the companions of the blessed, and enjoy the sweetness of the contemplation of thy God for ever. *Amen.*

RECEIVE, O Lord, thy servant into the place of salvation, which he hopes to obtain through thy mercy. *R. Amen.*

Deliver, O Lord, the soul of thy servant from all dangers of hell ; and from all pain and tribulation. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou

deliveredst *Enoch* and *Elias* from the common death of the world. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Noah* from the flood. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Abraham* from the midst of the Chaldeans. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Job* from all his afflictions. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Isaac* from being sacrificed by his father. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Lot* from being destroyed in the flames of Sodom. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Moses* from the hands of *Pharaoh*, king of Egypt. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Daniel* from the lion's den. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *the three children* from the fiery furnace, and from the hands of an unmerciful king. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Susanna* from her false accusers. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *David* from the hands of *Saul* and *Goliath*. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou deliveredst *Peter* and *Paul* out of prison. *R. Amen.*

And, as thou deliveredst that blessed Virgin and Martyr, St. *Thecla* from most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it to the participation of thy heavenly joys. *R. Amen.*

We commend to thee, O Lord, the soul of thy servant *N.* And we beseech thee, O Lord, *Jesus Christ*, the Saviour of the world, that thou wouldst not refuse to

admit into the bosom of thy Patriarch, a soul for which in thy mercy thou wast pleased to come down upon earth. Own him for thy creature, not made by any strange gods, but by thee the only living and true God. for there is no other God but thee, and none that can equal thy works.—Let his soul rejoice in thy presence, and remember not his former iniquities and excesses, the unhappy effects of passion or evil concupiscence; for although he has sinned he has not renounced the Father, Son, or Holy Ghost; but believed, and had a zeal for God, and faithfully worshipped him who made all things.

REMEMBER not, O Lord, we beseech thee, the sins of his youth, and his ignorances, but according to thy great mercy, be mindful of him in thy heavenly glory. May the heavens be opened to him, and may the angels rejoice with him. Receive, O Lord, thy servant into thy kingdom. Let St. Michael, the Archangel of God, conduct him, who is the chief of the heavenly host. Let the holy angels of God come to meet him, and carry him to the city of the heavenly Jerusalem. May St. Peter the apostle receive him, to whom God has given the keys of the kingdom of heaven. May St. Paul the apostle assist him, who was a vessel of election. May St. John, the chosen apostle of God, intercede for him, to whom were revealed the secrets of heaven. May all the holy apostles pray for him, to whom our Lord gave the power of binding and loosing. May all the saints and elect of God intercede for him, who in this world have suffered torments for the name of *Christ*, that he, being delivered from the bonds of the flesh, may deserve to be admitted into the glory of the kingdom of heaven; by the bounty of our Lord *Jesus Christ*, who with the Father and the Holy Ghost, liveth and reigneth for ever and ever. *Amen.*

O LORD Jesus Christ, who by the mouth of thy holy prophet hast said, I have loved thee with an everlasting

love, therefore have I drawn thee to myself, taking pity on thee : by that divine love which brought thee down from heaven to suffer all the torments of thy passion for our redemption, we humbly beseech thee to represent and offer to thy eternal Father that same love, in behalf of the soul of this thy servant *N*, and deliver him from all the sufferings and pains which he fears he has deserved for his sins : and save his soul in this hour of its departure out of his body. Open to him the gates of life, introduce him into thy heavenly paradise, and make him rejoice with thy saints ; that he may live with thee in the bond of eternal love, and may be inseparably united to thy saints and to thee, who with the Father and the Holy Ghost livest and reignest God, world without end. *Amen.*

The Soul being Departed, the following Responsory is to be said.

COME to his assistance all ye saints of God : meet him all ye angels of God : receive his soul and present it now before its Lord. May Jesus Christ receive thee, and the angels conduct thee to thy place of rest. May the angels of God receive his soul, and present it now before its Lord.

V. Eternal rest give to him, O Lord ; and let perpetual light shine upon him.

R. May the angels of God present him now before his Lord.

V. Lord have mercy on him.

R. Christ have mercy on him.

V. Lord have mercy on him.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil. *Amen.*

V. Eternal rest give to him, O Lord.

R. And let perpetual light shine upon him.

V. From the gates of hell.

R. Deliver his soul, O Lord.

W. May he rest in peace.

R. Amen.

W. O Lord, hear my prayer.

R. And let my supplication come unto thee.

Let us pray.

TO thee, O Lord, we recommend the soul of thy servant *N*, that being dead to this world he may live to thee; and whatever sins he has committed in this life through human frailty, do thou in thy most merciful goodness pardon. Through our Lord Jesus Christ, &c.

Then for a Conclusion may be added the following Prayer for those that are present.

GRANT, O God, that while we here lament the departure of this thy servant, we may always remember that we are most certainly to follow him. Give us grace to prepare for that last hour by a good life, that we may not be surprised by a sudden and unprovided death, but be ever watching, that when thou shalt call we may with the bridegroom enter into eternal glory. Through Jesus Christ our Lord. *Amen.*

THE LITANY FOR THE DEAD.

LORD have mercy on us.
Christ have mercy on us.

Lord have mercy on us.

Jesus receive our prayers.

Lord Jesus grant our petitions.

O God the Father, Creator of the world, *Have mercy on the souls of the faithful departed.*

O God the Son, Redeemer of mankind, *Deliver the souls of the faithful departed.*

O God the Holy Ghost, perfecter of the elect, *Accomplish the bliss of the souls of the faithful departed.*

O sacred Trinity, three persons and one God, *Give rest to the souls of the faithful departed.*

Bless'd Virgin Mary, who by a special privilege of grace, wast triumphantly assumed into the kingdom of thy Son,

Blessed angels, who, ordering aright the first act of your will, were immediately settled in an unchangeable state of felicity,

Blessed patriarchs, whose spirits were filled with joy, when the desired of all nations brought redemption to your long captivity,

Blessed prophets, who, having patiently attended the coming of the Messiah, were at length refreshed with the happy visit of his divine person,

O all you blessed saints, who, at the glorious resurrection of your Saviour, were by him translated from the bosom of Abraham to the clear vision of God,

Blessed apostles, who at the last and terrible day, shall sit on twelve thrones, judging the tribes of Israel,

Blessed disciples of our Lord, who, following his sacred steps in the narrow path of perfection, went straight on to the heavenly Jerusalem,

Blessed martyrs, who, passing through the Red sea of your own blood, without journeying through a tedious wilderness, entered immediately into the land of Promise,

Blessed confessors, who, despising the vanities here below, and placing your affections entirely on the joys above, are already arrived at the full possession of all your wishes,

Blessed virgins, who, watching continually with your lamps prepared, were ready at the first voice of the chaste Spouse of Heaven to enter with him into the marriage chamber,

O all you holy saints, who, not retaining at your death the least irregular adherence to any creature, were perfectly capable of an immediate union with your Creator,

Be merciful, O Lord, *and pardon their sins.*

Be merciful, O Lord, *and hear our prayers.*

From the shades of death, where they sit deprived
of the blissful light of thy countenance,

From the evils to which their defective mortifica-
tions in this world have exposed them in the other,

From thy anger, which now too late they grieve to
have provoked by their negligence and ingratitude,

From the bonds of sin, wherein they remain en-
gaged by the disorder of their affections,

From the pains of purgatory, justly inflicted on
them as the proper effects of their sins,

From that dreadful prison, whence there is no
release till they have paid the utmost farthing,

From all their torments, incomparably greater
than the sharpest pains of this life,

By the multitude of thy mercies, which have
always shown compassion on the frailties of human
nature,

By the infinite merits of thy death upon the cross,
where thou reconciledst the world to thy Father,

By thy victorious descent into hell, to break
under the chains of death, and free such as were
imprisoned,

By thy glorious resurrection from the grave,
when thou openedst the kingdom of heaven to be-
lievers,

By thy triumphant ascension into heaven, when
thou ledst captivity captive, and promisedst to pre-
pare a place for thy servants,

By thy dreadful coming to judge the world, when
the works of every one shall be tried by fire,

We sinners, beseech thee, hear us.

That it would please thee to hasten the day of
visiting thy faithful detained in the receptacles of
purgatory, and transport them to the city of eternal
glory,

That it would please thee to shorten the time of

Deliver them, O Lord.

For the living and the dead.

expiation for their sins, and graciously admit them into thy holy sanctuary, where no unclean thing can enter,

That it would please thee, through the prayers and alms of thy church, and especially the inestimable sacrifice of thy holy altar, to receive them into the tabernacles of rest, and crown their longing hopes with everlasting fruition,

That the blessed vision of Jesus may comfort them, and the glorious light of his cross shine upon them,

That thy holy angels may bring them into the land of the living, and the glorious queen of saints present them before thy throne,

That the venerable patriarchs may meet them, and all the ancient prophets rejoice to see them,

That the sacred college of apostles may open to them the gates of bliss, and the victorious army of martyrs conduct them to thy palace,

That the blessed company of confessors may place them in seats of eternal glory, and the chaste train of virgins, with heavenly anthems, congratulate their reception,

That the whole triumphant church may celebrate the jubilee of their deliverance: and all the choirs of angels sing hymns of joy, for their new and never-ending felicity,

That, in the midst of all these triumphs, the souls that are delivered may themselves adore the glorious author of their happiness, and in their white robes eternally sing Allelujah; salvation to our God who sits upon the throne, and to the Lamb that redeemed us by his blood, and made us kings to reign with him for ever,

Son of God,

O Lamb of God, who wilt come with glory to judge the living and the dead, *Give rest to the souls of the faithful departed.*

We beseech thee, hear us.

O Lamb of God, at whose presence the earth shall be moved, and the heavens melt away, *Give rest to the souls of the faithful departed.*

O Lamb of God, in whose blessed book of life all their names are written, *Give eternal rest to the souls of the faithful departed.*

The Antiphon.

DELIVER us, O Lord, and all thy faithful, in that day of terror, when the sun and moon shall be darkened, and the stars fall down from heaven; in that day of calamity and amazement, when heaven itself shall shake, the pillars of the earth be moved, and the glorious majesty of Jesus come with innumerable angels, to judge the world by fire.

V. Deliver us, O Lord, in that dreadful day.

R. And place us with the blessed at thy right hand for ever.

V. O Lord hear my prayer.

R. And let my cry come unto thee.

ALMIGHTY God, with whom do live the spirits of the perfect, and in whose holy custody are deposited the souls of all those that depart hence in an inferior degree of thy grace, who being by their imperfect charity rendered unworthy of thy presence, are detained in a state of grief, and suspended hopes: as we bless thee for the saints already admitted to thy glory, so we humbly offer our prayers for thy afflicted servants, who continually wait and sigh after the day of their deliverance: pardon their sins, supply their unpreparedness, and wipe away the tears from their eyes that they may see thee, and in thy glorious light eternally rejoice, through Jesus Christ, &c.

O ETERNAL God! who, besides the general precept of charity, hast commanded a particular respect to parents, kindred, and benefactors; grant, we beseech thee, that

as they were the instruments, by which thy providence bestowed on us our birth, education, and innumerable other blessings; so our prayers may be the means to obtain for them a speedy release from their excessive sufferings, and the free admittance to thy infinite joys. Through Jesus, &c.

See Prayers for the Dead, &c., below.

MOST wise and merciful Lord ! who hast ordained this life as a passage to the future, confining our repentance to the time of our pilgrimage here, and reserving for hereafter the state of punishment and reward : vouchsafe us thy grace, who are yet alive, and still have opportunity of reconciliation with thee, so to watch over all our actions, and correct every least deviation from the true way to heaven, that we be neither surprised with our sins uncanceled, nor with our duties imperfect ; but when our bodies go down into the grave, our souls may ascend to thee, and dwell for ever in the mansions of eternal felicity. Through Jesus Christ our Lord and only Saviour. *Amen.*

PRAYERS FOR THE DEAD.

The Psalm *Miserere*, *Have mercy on me*, &c., as p. 168, and the Psalm *De profundis*, *Out of the depths*, &c., as p. 171. At the end of each, instead of *Gloria Patri*, &c., say, *Eternal rest give to them, O Lord : And let perpetual light shine unto them.*

A Prayer for all the Faithful departed.

O GOD, the Creator and Redeemer of all the faithful grant to the souls of the servants departed the remission of all their sins ; that, through pious supplications, they may obtain that pardon which they have a way desired : who livest and reignest with God the Father, in the unity of the Holy Ghost, God, world without end *Amen.*

A Prayer upon the Day of a Person's Decease or Burial.

O GOD, whose property is always to have mercy and to spare, we humbly beseech thee for the soul of thy servant N, which thou hast *this day* called out of the world, that thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end: but command it to be received by thy holy angels, and to be carried to Paradise, its true country; that as in thee it had faith and hope, it may not suffer the pains of hell, but may take possession of everlasting joys: through our Lord *Jesus Christ*.

Another.

WE beseech thee, O Lord, admit the soul of thy servant N, which *this day* has departed out of this world, into the fellowship of the saints, and pour forth upon it the dew of thy eternal mercy; through our Lord *Jesus Christ*, &c.

On the Anniversary-day.

O LORD, the God of mercy and pardon, grant to the soul of thy servant N, whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light: through our Lord, &c.

A Prayer for one lately deceased.

ABSOLVE, we beseech thee, O Lord, the soul of thy servant N, that, being dead to the world, he may live to thee: and whatever he has committed in this life through human frailty, do thou of thy most merciful goodness forgive: through our Lord, &c.

A Prayer for a Bishop, or a Priest.

O GOD, who amongst thy apostolic priests hast raised thy servant N, to the dignity of a bishop, [or a priest] grant, we beseech thee, that he may be also admitted in heaven to their everlasting fellowship; through *Jesus Christ* our Lord.

For Father and Mother.

O GOD who hast commanded us to honor our father and mother, have mercy on the souls of my father and mother; and grant that I may see them in the glory of eternity, through our Lord, &c.

For Brethren, Relations and Benefactors.

O GOD, the giver of pardon, and lover of the salvation of man, we beseech thy clemency in behalf of our brethren, kinsfolks, and benefactors, who are departed this life, that, by the intercession of the blessed Virgin *Mary*, and of all thy saints, thou wouldst receive them into the joys of thy eternal kingdom: through our Lord *Jesus Christ*.

For all that lie in the Church or Church-yard.

O GOD, by whose mercy the souls of the faithful find rest, grant to all thy servants here or elsewhere, that have slept in *Christ*, the full pardon for their sins; that, being discharged from all guilt, they may rejoice with thee for all eternity: through our Lord, &c.

For a Man deceased.

HEAR, we beseech thee, O Lord, our prayers, which we humbly address to thy mercy, that the soul of thy servant, which thou hast called out of this world, may be received into the region of light and peace, and be numbered amongst the blessed: through our Lord *Jesus Christ*, &c.

For a Woman deceased.

WE beseech thee, O Lord, according to thy great goodness, to show mercy to the soul of thy servant: that, being now delivered from the corruptions of this mortal life she may be received into the inheritance of eternal bliss: through, &c.

For many deceased.

O GOD, whose property is always to have mercy and to spare, be favorably propitious to the souls of thy servants, and grant them the remission of all their sins: that being delivered from the bonds of this mortal life, they may be admitted to life everlasting: through our Lord *Jesus Christ*, thy Son, &c.

LITANY FOR A HAPPY DEATH.

Composed by a young lady, who, at ten years of age, was converted to the Catholic faith, and died at eighteen, in the odor of sanctity.

O LORD Jesus, God of goodness and Father of mercies, I approach to thee with a contrite and humble heart; to thee I recommend the last hour of my life, and the decision of my eternal doom.

When my feet, benumbed with death, shall admonish me that my mortal course is drawing to an end,

When my eyes, dim and troubled at the approach of death, shall fix themselves on thee, my last and only support,

When my face, pale and livid, shall inspire the beholders with pity and dismay; when my hair bathed in the sweat of death, and stiffening on my head, shall forbode my approaching end,

When my ears, soon to be for ever shut to the discourse of men, shall be open to hear the irrevocable decree, which is to cut me off from the number of the living,

When my imagination, agitated by dreadful spectres, shall be sunk in an abyss of anguish; when my soul, affrighted with the sight of my iniquities and the terrors of thy judgments, shall have to fight against the angel of darkness, who will endeavor to conceal thy mercies from my eyes, and to plunge me into despair,

Merciful Jesus, have mercy on me.

When my poor heart, yielding to the pressure, exhausted by its frequent struggles against the enemies of its salvation, shall feel the pangs of death,

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance, and in that dreadful moment,

When my friends and relations, encircling my bed, shall shed the tear of pity over me, and invoke thy clemency in my behalf,

When I shall have lost the use of my senses, when the world shall have vanished from my sight, when my agonizing soul shall feel the sorrows of death,

When my last sigh shall summon my soul to burst from the embraces of the body, and to spring to thee on the wings of impatience and desire,

When my soul, trembling on my lips, shall bid adieu to the world, and leave my body lifeless, pale, and cold, receive this separation as an homage which I willingly pay to thy divine Majesty, and in that last moment of my mortal life,

When at length my soul, admitted to thy presence, shall first behold the splendor of thy Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises, and in that moment, when eternity shall begin to me,

Let us pray.

O GOD, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of thy love, through Christ our Lord. *Amen.*

A PRAYER

'That may be daily said by a Woman with Child.

O LORD God Almighty, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son; look down upon thy poor handmaid here prostrate before thee humbly imploring thy mercy, and begging thy blessing for herself and her child, which thou hast given her to conceive. Preserve, I beseech thee, the work of thy hands, and defend both me and the tender fruit of my womb from all perils and all evils: grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. But, O my God, I have too much reason to fear, lest my great and manifold sins should hinder thee from hearing my prayers, and draw down thy judgments upon me and mine, instead of the mercies which I sue for: and therefore I am sensible the first thing I ought to do is, to repent from the bottom of my heart for all my offences, humbly confess them, and continually cry to thee for mercy. I detest then all my sins with my whole heart, and desire to lay them here all down at thy feet, to be effaced and destroyed for ever. I renounce and abhor them with my whole soul, because they are infinitely odious to thee; and I wish that I could expiate them with tears of blood: I humbly beg thy pardon for them all, and I wish, with all my heart, that I had never committed them: I here offer myself to make what satisfaction I am able for them; and I most willingly accept of whatever I may have to go through in child-bearing, and offer it up now beforehand to thee for my sins; firmly resolving by thy grace never wilfully to offend thee more. See here my poor heart, O Lord, and if it be not such as I here express, at least I *desire* it should be such: I desire it should be that contrite and humble heart, which thou never desisest. In this disposition

of soul, and with a lively confidence in thy mercies, and in the merits of the death and passion of *Jesus Christ* thy Son, I renew the petition I made before, and I once more beg of thee for myself, thy grace and protection, and a happy delivery, and for my child, that thou wouldst be pleased to preserve it for baptism, sanctify it for thyself, and make it thine for ever through the same *Jesus Christ* thy Son, our Lord. *Amen.*

4 HYMN to our SAVIOUR JESUS, abridged from St. Bernard, To. 11. — *Iesu dulcis memoria.*

JESUS, the only thought of thee,
 With sweetness fills my breast;
 But sweeter far it is to see,
 And on thy beauty feast.
 No sound, no harmony so gay,
 Can art or music frame;
 No thoughts can reach, no words can say
 The sweets of thy blest name.
Jesus, our hope, when we repent,
 Sweet source of all our grace;
 Sole comfort in our banishment,
 O! what when face to face!
Jesus! that name inspires my mind
 With springs of life and light;
 More than I ask in thee I find,
 And languish with delight.
 No art or eloquence of man
 Can tell the joys of love;
 Only the saints can understand
 What they in *Jesus* prove.
 Thee then I'll seek retir'd apart,
 From world and business free:
 When these shall knock, I'll shut my heart,
 And keep it all for thee.

Before the morning light I'll come,
 With *Magdalen*, to find,
 In sighs and tears, my *Jesus'* tomb,
 And there refresh my mind.
 My tears upon his grave shall flow
 My sighs the garden fill :
 Then at his feet myself I'll throw,
 And there I'll seek his will.
Jesus, in thy bless'd steps I'll tread,
 And walk in all thy ways ;
 I'll never cease to weep and plead,
 'Till I'm restor'd to grace,
 O King of love, thy blessed fire,
 Does such sweet flames excite,
 That first it raises the desire,
 'Then fills it with delight.
 Thy lovely presence shines so clear
 'Through every sense and way,
 That souls which once have seen thee near,
 See all things else decay.
 Come then, dear Lord, possess my heart,
 Chase then the shades of night :
 Come pierce it with thy flaming dart,
 And ever shining light.
 Then I'll for ever *Jesus* sing,
 And with the saints rejoice :
 And both my heart and tongue shall bring
 Their tribute to my dearest King,
 In never-ending joys. *Amen.*

The LITANY of our Lord JESUS CHRIST.

LORD, have mercy on us.
 Christ have mercy on us.
 Lord, have mercy on us.
 Christ hear us.

Christ graciously hear us.
 God the Father of heaven,
 God the Son, Redeemer of the world,
 God the Holy Ghost,
 Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, Splendor of the Father,
Jesus, Brightness of eternal Light,
Jesus, King of Glory,
Jesus, the Sun of Justice,
Jesus, Son of the Virgin *Mary*,
Jesus, whose name is called Wonderful,
Jesus, the mighty God,
Jesus, the Father of the world to come,
Jesus, the Angel of great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, the God of peace,
Jesus, the author of life,
Jesus, the example of all virtues,
Jesus, the zealous lover of souls,
Jesus, our God,
Jesus, the Father of the poor,
Jesus, the treasure of the faithful,
Jesus, the good Shepherd,
Jesus, the true Light,
Jesus, the eternal Wisdom,
Jesus, infinite Goodness,
Jesus, the Way, the Truth, and the Life,
Jesus, the Joy of angels,
Jesus, the King of patriarchs,
Jesus, the Inspirer of prophets,
Jesus, the Master of the apostles,
Jesus, the Teacher of the evangelists,

Have mercy on us.

Jesus, the Strength of martyrs,
Jesus, the Light of confessors,
Jesus, the Spouse of virgins,
Jesus, the Crown of all saints,

Hear us, O Lord Jesus.

Be merciful unto us. *Spare us, O Lord Jesus.*

Be merciful unto us. *Hear us, O Lord Jesus.*

From all evil,
 From all sin,
 From thy wrath,
 From the snares of the devil,
 From the spirit of uncleanness,
 From everlasting death,
 From the neglect of thy holy inspirations,
 Through the mystery of thy most holy incarnation,
 Through thy nativity,
 Through thy divine infancy,
 Through thy sacred life,
 Through thy labors and travails,
 Through thy agony and bloody sweat,
 Through thy cross and passion,
 Through thy pains and torments,
 Through thy death and burial,
 Through thy glorious resurrection,
 Through thy admirable ascension,
 Through thy joys and glory,
 In the day of judgment,

Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord Jesus.

Lamb of God, who takest away the sins of the world,
Hear us, O Lord Jesus.

Lamb of God, who takest away the sins of the world,
Have mercy upon us, O Lord Jesus.

Christ Jesus hear us, *Christ Jesus* graciously hear us.

Let us pray.

O LORD *Jesus Christ*, who hast said, ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; grant, we beseech thee, to

our most humble supplications, the gift of thy divine love, that we may ever love thee with our whole hearts, and never cease from praising and glorifying thy name.

O DIVINE Redeemer, give us a perpetual fear and awe of thy holy *name*, for thou never ceasest to direct and govern, by thy grace, those whom thou instructest in the solidity of thy love, who livest and reignest, God, world without end. *Amen.*

O God, who hast appointed thy only begotten Son, the Saviour of mankind, and hast commanded that he should be called *Jesus*; mercifully grant that we may enjoy his happy vision in heaven, whose holy *name* we venerate upon earth; who, with thee and the Holy Ghost, livest and reignest, God, world without end. *Amen.*

A HYMN TO THE BLESSED VIRGIN.

Ave Maris Stella.

HAIL thou resplendent star,
Which shinest o'er the main;
Blest mother of our God,
And ever Virgin Queen.
Hail happy gate of bliss,
Greeted by *Gabriel's* tongue;
Negotiate our peace,
And cancel *Eva's* wrong.
Loosen the sinner's bands,
All evils drive away;
Bring light unto the blind,
And for all graces pray.
Exert the Mother's care,
And us thy children own:
To him convey our prayer,
Who chose to be thy Son.
O pure, O spotless Maid,
Whose meekness all surpass'd

Our lusts and passions quell,
 And make us mild and chaste;
 Preserve our lives unstain'd,
 And guard us in our way;
 Untill we come with thee,
 To joys that ne'er decay.
 Praise to the Father be,
 With *Christ* his only Son,
 And to the Holy Ghost,
 Thrice blessed three in one. *Amen.*

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech thee, O Lord God, that we thy servants may be blessed with continual health of soul and body; and that by the glorious intercession of blessed *Mary*, ever Virgin, we may both be delivered from present sorrows, and be brought to eternal joys. Through *Jesus Christ*, our Lord. *Amen.*

THE LITANY OF OUR LADY OF LORETTO.

Anthem.

WE fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ graciously hear us.

God, the Father of heaven,

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, One God.

} Have mercy on us.

Holy *Mary*,
 Holy Mother of God,
 Holy Virgin of Virgins,
 Mother of *Christ*,
 Mother of divine grace,
 Mother most pure,
 Mother most chaste,
 Mother undefiled,
 Mother untouched,
 Mother most amiable,
 Mother most admirable,
 Mother of our Creator,
 Mother of our Redeemer,
 Virgin most prudent,
 Virgin most venerable,
 Virgin most renowned,
 Virgin most powerful,
 Virgin most merciful,
 Virgin most faithful,
 Mirror of Justice,
 Seat of wisdom,
 Cause of our Joy,
 Spiritual vessel,
 Vessel of honor
 Vessel of singular devotion,
 Mystical rose,
 Tower of *David*,
 Tower of ivory,
 House of gold,
 Ark of the covenant,
 Gate of heaven,
 Morning star,
 Health of the weak,
 Refuge of sinners,
 Comforter of the afflicted.
 Help of christians,
 Queen of angels,
 Queen of patriarchs,

Pray for us.

Queen of prophets,
 Queen of apostles,
 Queen of martyrs,
 Queen of confessors,
 Queen of virgins,
 Queen of all saints,

Pray for us.

Lamb of God, who takest away the sins of the world,
Spare us, O Lord.

Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,
Have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

Anth. We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of *Christ.*

Let us pray.

POUR forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the incarnation of *Christ* thy Son was made known, by the message of an angel, may, by his passion and cross, be brought to the glory of his resurrection, through the same *Christ* our Lord. *Amen.*

May the divine assistance remain always with us
Amen.

And may the souls of the faithful, through the mercy of God, rest in peace. *Amen.*

THE ROSARY OF THE BLESSED NAME OF JESUS.



In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

V. THOU, O Lord, wilt open my lips.

R. And my tongue shall declare thy praise.

V. Incline unto my aid, O God.

R. O Lord, hasten to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost :

R. As it was in the beginning, is now, and will be for ever. *Amen.*

THE FIVE MYSTERIES OF THE FIRST PART.

I. *The Incarnation of our Lord Jesus Christ.*

THE MEDITATION.

THE Son of God assumes human flesh of the pure blood of the blessed *Mary*, ever virgin, and is made man in her womb.

O Jesus, Son of *David*, have mercy on us. *Ten times.*—Glory be to the Father, &c.

II. *The Birth of our Lord Jesus Christ.*

THE MEDITATION.

THE Saviour of the world is born for our redemption: his mother remaining a virgin.

O Jesus, Son of *David*, have mercy on us. *Ten times.*—Glory be to the Father, &c.

III. *The Circumcision of our Lord Jesus Christ.*

THE MEDITATION.

OUR Saviour being eight days old, begins to suffer for our sins, and his blood already flows for us. He is circumcised according to the law, as if he had been himself a sinner.

O Jesus, Son of *David*, have mercy on us. *Ten times.*—Glory be to the Father, &c.

IV. *Our Lord Jesus Christ is found in the Temple.*

THE MEDITATION.

OUR Saviour being twelve years old, shows himself more than mortal, by his knowledge and wisdom, teaching the very teachers of the *Jews*.

O Jesus, Son of *David*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

V. *The Baptism of our Lord Jesus Christ.*

THE MEDITATION.

THE Saviour of the world is baptized by St. *John*. The eternal Father declared him to be his Son.

O Jesus, Son of *David*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

THE PRAYER.

O JESUS, whose name is above all names, that in the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell; who, at the time appointed by the eternal wisdom, assumedst flesh in the womb of the blessed *Mary*, ever virgin, and thus became the Son of *David*; whose birth rejoiced men and angels; who began so early to suffer for us, and to shed, on our account, that blood that washed away the sins of the world; whose eternal wisdom appeared at the age of twelve years; to whose baptism all heaven was attentive: grant to us, to celebrate those mysteries to thy honor and our own salvation: who, with the Father and the Holy Ghost, livest and reignest, one God, for all eternity. *Amen*.

THE FIVE MYSTERIES OF THE SECOND PART.

I. *Our Saviour washeth his Disciples' feet.*

THE MEDITATION.

OUR Saviour, to show us an example of humility, and how much we ought to serve each other, descendeth so low as to wash the feet of his disciples, though he is the God whom heaven and earth adore.

O Jesus of *Nazareth*, king of the *Jews*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

II. *The Prayer of our Lord Jesus Christ in the Garden.*

THE MEDITATION.

OUR Saviour, knowing his passion to be now at hand, is so affected with the thoughts of it, and so oppressed with the load of our sins, that he prays to his Almighty Father, that the bitter cup might pass away from him.

O Jesus of *Nazareth*, king of the *Jews*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

III. *Our Saviour is apprehended.*

THE MEDITATION.

OUR Saviour, as if he had been no more than mortal, yields to the power of men, and permits himself, for our redemption, to be apprehended, as if he were a malefactor.

O Jesus of *Nazareth*, king of the *Jews*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

IV. *Our Saviour carries his Cross.*

THE MEDITATION.

OUR Saviour being torn with scourges, and pierced with thorns, to expiate our sins, is compelled to carry the cross on which he is to die, and moves on in anguish and sorrow towards the place of his execution.

O Jesus of *Nazareth*, king of the *Jews*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

V. *The Descent of our Saviour into Hell.*

THE MEDITATION.

THE soul of our Saviour being separated by death from the body, descends to that place where the saints were expecting his redemption.

O Jesus of *Nazareth*, king of the *Jews*, have mercy on us. *Ten times*.—Glory be to the Father, &c.

THE PRAYER.

O JESUS, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell ; whose mysterious humiliations and sorrows, appointed for thee on account of our sins, appeared in the washing of the feet of thy servants and creatures ; in thy distress and prayer, and bloody sweat ; in thy being secured and brought before tribunals as a criminal ; in thy bearing the load of the cross ; and in the separation of thy soul from the body, and its descent to the regions below : grant to us to celebrate these mysteries to thy honor and our own salvation : who, with the Father and the Holy Ghost, livest and reignest, one God for all eternity. *Amen.*

THE FIVE MYSTERIES OF THE THIRD PART.

I. *The Resurrection of our Lord Jesus Christ.*

THE MEDITATION.

THE soul of our Lord Jesus Christ, which had been separated from the body, is reunited to it, by a miracle of the almighty power ; and that body which had been dead rises to die no more.

O Jesus, Son of the living God, have mercy on us. *Ten times.*—Glory be to the Father, &c.

II. *The Ascension of our Lord Jesus Christ.*

THE MEDITATION.

THE body of our Lord Jesus Christ ascends to the highest heaven, where the Saviour of mankind sits upon the right hand of God, the Almighty Father.

O Jesus, Son of the living God, have mercy on us. *Ten times.*—Glory be to the Father, &c.

III. *Our Lord Jesus Christ sends down the Holy Ghost.*

THE MEDITATION.

OUR Saviour, now seated at the right hand of God, his Almighty Father, sends down the Holy Ghost

to inspire and animate his disciples, that they may be qualified to publish to mankind his cross and his glory.

O Jesus, Son of the living God, have mercy on us.
Ten times.—Glory be to the Father, &c.

IV. *Our Lord Jesus Christ crowning the Blessed Virgin and Saints.*

THE MEDITATION.

OUR Saviour having by his passion, resurrection, and ascension, opened the way for the sons of *Adam* to heaven, which they had lost by sin, bestows on his mother and his saints a crown of immortal glory.

O Jesus, Son of the living God, have mercy on us.
Ten times.—Glory be to the Father, &c.

V. *Our Lord Jesus Christ coming to judge mankind.*

THE MEDITATION.

OUR Saviour will come in power and majesty to judge the living and the dead, and to return to every one according to his works.

O Jesus, Son of the living God, have mercy on us.
Ten times.—Glory be to the Father, &c.

THE PRAYER.

O JESUS, whose name is above all names, that at the name of Jesus every knee may bend, of those that are in heaven, on earth, and in hell; whose body, that was murdered by mankind, the Almighty raised from death, glorious and immortal; who, by thy ascension, triumphed over death, and led captivity captive; who, according to thy promise, sent down the Spirit that proceedeth from the Father and the Son, the Comforter and the Enlivener; who, stretching forth the bounty of thy almighty hand, shed upon the chosen children of *Adam*, that glory that neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man; and who wilt come forth, in power and majesty, to judge

the living and the dead, before whose throne all mortals will appear : grant to us to celebrate these mysteries to thy honor and our own salvation : who, with the Father, and the Holy Ghost, livest and reignest one God for all eternity. *Amen.*

"N. B.—The repeating of the above prayers or meditations is not absolutely necessary. Those who cannot read or meditate on the mysteries, let them say the creed beforehand, in this Rosary, and in that of the Blessed Virgin."

"The devotions belonging to this Rosary, or the Rosary of the Blessed Virgin, do not bind under sin."

"N. B.—Those who are in the society of the Rosary of the Name of Jesus, may have the same plenary indulgence on New Year's Day, that is granted in the year of the *Jubilee*."

"On every second Sunday in the month.—At the time of being received into the society.—At the article of death.—And on each day of the fifteen mysteries."

THE ROSARY OF THE BLESSED VIRGIN.

THE FIFTEEN MYSTERIES OF THE ROSARY.

The Method of saying the Rosary of our Blessed Lady, as it was ordered by his Holiness, Pope Pius V.

THE devotion called the Rosary consists of fifteen Pater nosters, and one hundred and fifty Ave Marias, divided into three parts, each containing five Decades, viz., five Paters, and fifty Aves. To each of these Decades is assigned one of the principal mysteries of the life of our Saviour, or his blessed Mother, as a matter of meditation, whereon the mind is to exercise itself whilst at prayer, and therefore it is prefixed to each Decade.

The fifteen mysteries, as has been already observed, are divided into three parts, viz., five joyful, five sorrowful, and five glorious mysteries. Now the method consists in raising corresponding affections in the will during the recital of each Decade, such as the devotion of each one may suggest ; for example, in the first part, sentiments of joy, for the coming of our Redeemer. In the second, of compassion for the sufferings of our Lord, and contrition for our sins, which were the occasion of them. In the third, of thanksgiving for the exaltation of the glory of our Saviour, and his blessed Mother, hoping, through the merits of his passion, and her intercession, to be made partakers of their glory.

THE JOYFUL MYSTERIES,

Assigned for Mondays and Thursdays throughout the Year, the Sundays in Advent, and after Epiphany till Lent.



In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

V HAIL Mary, full of grace, our Lord is with thee.

R. Blessed art thou amongst women, and blessed is the fruit of thy womb, *Jesus.*

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce thy praise.

V. Incline unto my aid, O God :

R. O Lord make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Alleluia is said at all times, except from *Septuagesima* till *Easter*, then say :—Praise be to thee, O Lord, King of eternal glory.

I. *The Annunciation.*

LET us contemplate in this mystery, how the angel Gabriel saluted our blessed Lady with the title *full of grace*, and declared unto her the incarnation of our Lord and Saviour Jesus Christ. Our Father, &c. *once.* Hail Mary, &c., *ten times.*

Let us pray.

O HOLY Mary, Queen of Virgins, through the most high mystery of the incarnation of thy beloved Son, our Lord Jesus Christ, by which our salvation was so nappily begun ; obtain for us, through thine intercession, light to be sensible of the greatness of the benefit he hath bestowed on us, in vouchsafing to become our Brother, and thee, (his own beloved Mother,) to be our Mother also *Amen.*

II. *The Visitation.*

LET us contemplate in this mystery, how the blessed Virgin Mary, understanding from the angel that her cousin, St. Elizabeth, had conceived, went with haste into the mountains of Judea to visit her, and remained with her three months. Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

O HOLY Virgin, most spotless Mirror of humility, by that exceeding charity which moved thee to visit thy holy cousin, St. Elizabeth, obtain for us, through thine intercession, that our hearts being visited by thy most holy Son, and freed from all sin, we may praise and give thanks for ever.

III. *The Birth of our Saviour Christ in Bethlehem.*

LET us contemplate in this mystery, how the blessed Virgin Mary, when the time of her delivery was come, brought forth our Redeemer Jesus Christ at midnight, and laid him in a manger, because there was no room for him in the inns at Bethlehem. Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

O MOST pure Mother of God, through thy virginal and most joyful delivery, whereby thou gavest the world thy only Son our Saviour; we beseech thee to obtain for us, through thine intercession, the grace to lead such pure and holy lives in this world, that we may become worthy to sing without ceasing, both day and night, the mercies of thy Son, and his benefits to us by thee. *Amen*.

IV. *The Oblation of our Blessed Lord in the Temple.*

LET us contemplate in this mystery, how the blessed Virgin Mary, on the day of her purification, presented the child Jesus in the Temple, where holy Simeon

giving thanks to God, with great devotion received him into his arms. Our Father, &c., *once*. Hail Mary, &c. *ten times*.

Let us pray.

O HOLY Virgin, most admirable mistress and patroness of obedience, who didst present in the Temple the Lord of the Temple; obtain for us, of thy beloved Son, that with holy Simeon and devout Anna, we may praise and glorify him for ever. *Amen*.

V. The Finding of the Child Jesus in the Temple.

LET us contemplate in this mystery, how the blessed Virgin Mary, after having lost, without any fault of hers, her beloved Son in Jerusalem, sought him for the space of three days, and at length found him the third day in the Temple, in the midst of the doctors, disputing with them, being of the age of twelve years. Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

MOST blessed Virgin, more than martyr in thy sufferings, and yet the comfort of such as are afflicted; by that unspeakable joy wherewith thy soul was ravished at finding thy beloved Son in the Temple, in the midst of the doctors, disputing with them; obtain of him, that we may so seek him, and find him in the holy Catholic church, as to be never more separated from him. *Amen*.

Salve Regina.

HAIL, holy Queen, Mother of Mercy, our life, our sweetness and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears: turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile ended, show unto us the blessed fruit of thy womb, Jesus! O most clement, most pious, and most sweet Virgin Mary.

V. Pray for us, holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

HEAR, O merciful God, the prayer of thy servants, that we, who meet together in the society of the most holy Rosary of the blessed Virgin, Mother of God, may, through her intercession, be delivered by thee from the dangers that continually hang over us. *Amen.*

THE DOLOROUS OR SORROWFUL MYSTERIES,
For Tuesdays and Fridays throughout the Year, and the Sundays in Lent.

1. The Prayer and Bloody Sweat of our blessed Saviour in the Garden.

LET us contemplate in this mystery, how our Lord Jesus was so afflicted for us in the Garden of Gethsemane, that his body was bathed in a bloody sweat, which ran trickling down in great drops upon the ground. Our Father, &c., *once.* Hail Mary, &c., *ten times.*

Let us pray.

MOST holy Virgin, more than martyr, by that ardent prayer which thy beloved Son poured forth unto his Father in the Garden, vouchsafe to intercede for us, that our passions being reduced to the obedience of reason, we may always, and in all things, conform and subject ourselves to the will of God. *Amen.*

II. The Scourging of our blessed Lord at the Pillar.

LET us contemplate in this mystery, how our Lord Jesus Christ was most cruelly scourged in Pilate's house, the number of stripes they gave him (*as it was revealed to St. Bridget*) being about five thousand. Our Father, &c., *once.* Hail Mary, &c., *ten times.*

Let us pray.

O MOTHER of God, overflowing fountain of patience, through those stripes thy only and most beloved Son vouchsafed to suffer for us; obtain of him for us grace, that we may know how to mortify our rebellious senses, and cut off all occasions of sinning, with that sword of grief, and compassion which pierced thy most tender soul. *Amen.*

III. *The Crowning of our blessed Saviour with Thorns.*

LET us contemplate in this mystery, how those cruel ministers of Satan plaited a crown of sharp thorns, and most cruelly pressed it on the most sacred head of our Lord Jesus Christ. Our Father, &c., *once.* Hail Mary, &c., *ten times.*

Let us pray.

O MOTHER of our eternal Prince and King of Glory, by those sharp thorns, wherewith his most holy head was pierced, we beseech thee, that, through thy intercession, we may be delivered from all motions of pride, and in the day of judgment, from that confusion which our sins deserve. *Amen.*

IV. *Jesus carrying his Cross.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being sentenced to die, bore, with the most amazing patience, the cross, which was laid upon him for his greater torment and ignominy. Our Father, &c., *once.* Hail Mary, &c., *ten times.*

Let us pray.

O HOLY Virgin, example of patience, by the most painful carrying of the cross in which thy Son our Lord Jesus Christ bore the heavy weight of our sins; obtain for us, of him, through thy intercession, courage and strength to follow his steps, and bear our cross after him unto the end of our lives. *Amen.*

V. *The Crucifixion of our Lord Jesus Christ.*

LET us contemplate in this mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripped of his clothes, and his hands and feet most cruelly nailed to the cross in the presence of his most afflicted Mother. Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

O HOI Y Mary, Mother of God, as the body of thy beloved Son was for us stretched on the cross, so may our desires be daily more and more extended in his service, and our hearts wounded with compassion for his most bitter passion; and thou, O most blessed Virgin, graciously vouchsafe, by thy powerful intercession, to help us to accomplish the work of our salvation. *Amen.*

The Salve Regina.—Hail, holy Queen, &c., with the verse and prayer as p. 299.

THE GLORIOUS MYSTERIES,

For Wednesdays and Saturdays throughout the Year, and the Sundays from Easter till Advent.

I. *The Resurrection.*

LET us contemplate in this mystery, how our Lord Jesus Christ, triumphing gloriously over death, rose again the third day, immortal and impassible. Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray

O GLORIOUS Virgin Mary, by that unspeakable joy thou receivedst in the resurrection of thine only Son, we beseech thee obtain of him for us, that our hearts may never go astray after the false joys of this world, but may be ever and wholly employed in the pursuit of the only true and solid joys of heaven. *Amen.*

II. *The Ascension of Christ into Heaven*

LET us contemplate in this mystery, how our Lord Jesus Christ, forty days after his resurrection, ascended into heaven, attended by angels, in the sight and to the great admiration of his most holy mother, and his holy apostles and disciples.

Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

O MOTHER of God, comfortress of the afflicted, as thy beloved Son, when he ascended into heaven, lifted up his hands, and blessed his apostles, so vouchsafe, most holy Mother, to lift up thy pure hands to him for us, that we may enjoy the benefits of his blessing, and thine also on earth, and hereafter in heaven. *Amen*.

III. *The Descent of the Holy Ghost on the Apostles.*

LET us contemplate in this mystery, how the Lord Jesus Christ, being seated on the right hand of God, sent, as he had promised, the Holy Ghost upon his apostles, who, after he was ascended, returning to Jerusalem, continued in prayer and supplication with the blessed Virgin Mary, expecting the performance of his promise.

Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

O SACRED Virgin, tabernacle of the Holy Ghost, we beseech thee, obtain by thine intercession, that this most sweet Comforter whom thy beloved Son sent down upon his apostles (filling them thereby with spiritual joy,) may teach us in this world, the true way of salvation, and make us walk in the paths of virtue and good works. *Amen*.

IV *The Assumption of the Blessed Virgin Mary into Heaven.*

LET us contemplate in this mystery, how the glorious Virgin, twelve years after the resurrection of her Son, passed out of this world unto him, and was by

him assumed into heaven, accompanied by the holy angels.

Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray.

O MOST prudent Virgin, who entering the heavenly palace didst fill the holy angels with joy, and man with hope, vouchsafe to intercede for us at the hour of our death, that being delivered from the illusions and temptations of the devil, we may joyfully and securely pass out of this temporal state, to enjoy the happiness of eternal life. *Amen*.

V. The Coronation of the most blessed Virgin Mary in Heaven.

LET us contemplate in this mystery, how the glorious Virgin Mary was, to the great jubilee and exultation of the whole court of heaven, and particular glory of all the saints, crowned by her son with the brightest diadem of glory.

Our Father, &c., *once*. Hail Mary, &c., *ten times*.

Let us pray:

O GLORIOUS Queen of all the heavenly citizens, we beseech thee, accept this Rosary, which as a crown of roses we offer at thy feet: and grant, most gracious Lady, that, by thy intercession, our souls may be inflamed with so ardent a desire, of seeing thee so gloriously crowned, that it may never die in us, until it shall be changed into the happy fruition of thy blessed sight. *Amen*.

The Salve Regina,—Hail, holy Queen, &c., with *verse* and prayer, as page 299.

The Litany of our Lady of Loretto, page 288.



A Prayer to the Saint of our Name, or Patron.

O BLESSED saint *N*, glorious citizen of heaven, as I render most humble thanks to God for all the good he hath done you, so I beseech you to remember me in your prayers, and obtain for me the entire remission of my sins, the amendment of my life, and imitation of your good spirit and holy graces, that I may be perfectly reconciled to my Saviour, and always please him; but especially I recommend to you the hour of my death, that by your holy intercession, my soul may depart this world in the grace of God, and immediately come to life everlasting. *Amen.*

PLENARY INDULGENCES.

Q. **W**HAT is an Indulgence?

A. An Indulgence is a releasing the temporal punishment which often remains due to sin, after its guilt has been remitted.

When the truly penitent sinner receives the pardon of the guilt of his sins, by the sentence of absolution, there may, and in general does, remain a debt of punishment due for those sins to the justice of God, which punishment must be undergone either in this world or in the middle state called purgatory. To aid us in the discharge of this debt, the church invites us, at the principal festivals of the year, to the practice of certain religious and pious exercises, promising, on our faithful performance of them, to exercise in our behalf the power which Jesus Christ gave to her in the person of her chief Pastor, St. Peter, when giving him the keys he at the same time gave him power to loose the faithful from whatever might hinder their entrance into heaven. By approaching, therefore, worthily to the sacraments of Penance and the Holy Eucharist at the time of an Indulgence, you not only receive the graces and blessings which you would derive at other times from those

holy institutions, but if you faithfully fulfil these and the other conditions of the Indulgence, you obtain a remission of the whole or a part of the debt of punishment due to God for the sins of which you have repented. The extent of this remission depends upon the fervor of the dispositions with which you perform the conditions enjoined for the gaining of the Indulgence.

PLENARY INDULGENCES *granted to the Faithful throughout these States at the following times.*

I. On Christmas day, and the twelve days following, to the day of Epiphany, inclusively.

II. In the first week in Lent, beginning with the first Sunday, and ending with the second Sunday, inclusively.

III. At Easter, *i. e.* from *Palm Sunday* to *Low Sunday*, inclusively.

IV. From Whitsunday to the end of the octave of Corpus Christi.

V. On the Feast of St. Peter and St. Paul, during the octave.

VI. On the Feast the Assumption of the blessed Virgin Mary, and during the octave.

VII. On the Sunday preceding the fast of St. Michael, and during the octave, unless St. Michael fall on a Sunday; in which case it begins on that day.

VIII. On all Saints' day, and during the octave.

IX. Once every month, on any day which each of the faithful shall choose, as best suits himself.

The conditions of the first, third, sixth, and seventh, are,

1. To confess their sins with a sincere repentance, to a priest, approved by the bishop.

2. Devoutly and worthily to receive the holy communion.

3. To visit some chapel or oratory, where Mass is celebrated, and there offer up their prayers, for the peace and welfare of God's church.

1. That they be in a disposition, if their circumstances allow it, to assist the poor with alms in proportion to their abilities ; or to frequent catechisms or sermons ; or to visit and comfort the sick and such as are near their end, if they have the opportunity.

Note.—It is not required, for the gaining these indulgences, that these works of mercy, corporeal or spiritual, or this assisting at catechisms or sermons, be done on the same day with the communion ; but that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when opportunity shall offer.

The conditions of the second, fourth, and eighth, are,

1. To confess their sins with a sincere repentance, to a priest, approved by the bishop.

2. Devoutly and worthily to receive the holy communion.

3. If their condition will allow it, to give some alms to the poor, either on the eve, or the day of their communion.

4. On the day of their communion, to offer up some prayers to God, for the whole state of the Catholic church throughout the world ; for the bringing all straying souls to the fold of Christ ; for the general peace of Christendom ; and for the blessing of God upon these states.

The conditions of the fifth and ninth are,

1. To confess their sins, with a sincere repentance, to a priest, approved by the bishop.

2. Devoutly and worthily to receive the holy communion.

3. To pray to God, with a sincere heart, for the conversion of unbelievers, and for the free propagation of the holy faith of Christ.

DEVOTIONS PROPER FOR THE TIME OF JUBILEES,
OR OTHER INDULGENCES.

The following prayers were first published upon occasion of the Jubilee in 1751; and may be proper for any other time of Indulgence. The former may be used for some days before confession and communion, by way of settling in the soul that penitential spirit, which is the most necessary condition of all, for receiving the benefit of the indulgence. The latter may be proper to be said on the day of communion, as it is directed for the usual intentions, for which the faithful ought to offer up their prayers in order to gain the Indulgence.

A PRAYER of a penitent Sinner for the Remission of his Sins.

O ALMIGHTY and everlasting God, who hast created me to thy own image and likeness, and redeemed me by the precious blood of thy only Son: who hast thought on me and loved me from all eternity, and out of pure love prepared a heaven for me, with all the necessary means to bring me thither: who hast borne with me, for so long a time, in my repeated offences and treasons against thee; hast still continued, with infinite goodness and mercy, to call, to invite, to press me to turn to thee; notwithstanding all my monstrous ingratitude to thee, and my contempt of all thy graces. Behold, I now desire, with my whole heart, to quit these husks of swine, which have kept me so long at a distance from thy house, my true home; and to come back to thee; to obey the summons which thou hast now been pleased to send me, and to confess and detest all my sins, in thy presence, in hopes of finding mercy at this time of mercy.

I desire now to come before thee, though infinitely unworthy, in the spirit of humility, and with a contrite heart; and to make at thy feet a general confession of all my sins. I acknowledge that, from my first coming to the use of reason, to this very hour, my whole life has been nothing but sin and misery. Alas! I lost thee, I turned my back upon thee. I shamefully preferred worthless toys before thee, even from the very time I was first capable of knowing and loving thee! I have

very seldom thought of thee ; I have daily and hourly many ways broken thy commandments. Good God ! what then must become of this poor wretch in the day of thy judgment : this wretch, whose known and unknown sins are without number ; and who has done so very little good, to put in the scales to counterbalance so much evil ?

Must I then despair of thy mercy ? Must I give up the cause, abandon myself to Satan, sin and hell ? No, my God ; may thy infinite goodness forbid I should fall into that bottomless pit, where none shall ever confess to thee. My iniquities are great, it is true ; but thy goodness, thy mercy, thy power is still greater. Thou hast declared, it is not thy will the sinner should perish ; but that he should be converted and live ; thou hast declared, there is more joy in thy heavenly court over one penitent sinner, than over ninety-nine just : thy Son has shed his blood for me, to purchase for me a full forgiveness of all my sins. Here is my hope ; this mercy I lay hold on : and nothing shall make me quit my hold. I know the worst of sinners have been cleansed from all their filth, in this sovereign bath ; should my case be even worse than the worst of theirs, the mercy and grace of my God, and the virtue of the precious blood of my Redeemer, is abundantly sufficient, and will appear more illustrious in my cure.

O infinite goodness, who hast endured me for so many years, since I first fell from thee by sin : who hast kept me all this while from falling into hell ; and hast continually cherished me with innumerable favors and graces : behold me now prostrate at thy feet, accusing myself of my crimes, and imploring thy mercy. I am that prodigal child, that have gone away into a far country from thee, and have squandered away all the substance thou gavest me ; I have made myself a slave to the devil, who has set me to feed his swine, even my own brutish passions, and sensual inclinations ; I have sought, but sought, alas ! in vain, to satisfy my craving appetite

with their husks : but now, being made sensible of my misery, and being weary of my own evil ways, I come back to thee. I acknowledge myself unworthy to be received in the quality of thy child ; all I crave is thy mercy in the forgiveness of my manifold treasures : I dare not lift up my eyes to thee ; I dare not ask for the meanest place in thy family. I find myself quite loaded and oppressed, with the enormous weight of my sins. If I consider my own deserts, I can look for nothing but hell ; which I have deserved a thousand and a thousand times. I now hate and detest my evil ways, I abhor myself for having been so wicked and ungrateful to thee. I have even crucified thy Son, my divine lover, over and over again by my sins. But O thou fountain of mercy, have pity and compassion on this miserable wretch. Look not upon *my sins*, but upon the bowels of thy *tender mercy*, and the *merits* of my Redeemer. Look upon the face of thy Christ ; and upon all he has done and suffered for poor sinners. O mercy, mercy, through *that blood* which he shed for me in his agony in the garden of *Gethsemane* ; through *that blood* he shed for me, when he was rent and torn with scourges, and crowned with thorns ; through *that blood* he shed for me upon the cross. Grant this mercy, which he then asked for me, when he was bleeding and dying for me ; and which he now implores sitting at thy right hand, where he is still the advocate of sinners. Hear also the prayers of thy holy church, spread throughout the whole earth, which she now offers in his name, and through his merits, imploring thy mercy at this time, for all her children, of which I am the most unworthy. Hear the prayers of the blessed Virgin, and of the whole church of heaven, whom I humbly beseech to be joint petitioners with the church upon earth to obtain mercy for me and all poor sinners, through the same *Jesus Christ* thy Son.

And turning myself to thee, my dearest *Jesus*, my Redeemer, and my Advocate, the great High-Priest of

God and man, the Pastor and Bishop of our souls, I beg of thee, to whom all power is given in heaven and earth, pardon, absolution, and full remission of all my sins. I am heartily sorry for all my offences: I desire to lay them all down at thy feet, to be cancelled by thy precious blood: I wish with all my soul, I had never offended thy infinite goodness: I wish I could wash thy feet, like *Magdalen*, with penitential tears. O that I could worthily bewail my sins even with tears of blood. I resolve by thy grace rather to die, than to commit the like any more. I resolve to make the best satisfaction I am able, by bringing forth worthy fruits of penance. O discharge me this once from the dismal load of the guilt of my crimes! O release all the bands that may keep my soul from thee, and thy heavenly kingdom! and then, as to this life, do with me what thou pleasest. I willingly accept from thy hands whatever crosses and sufferings thou shalt send: I will dedicate the remainder of my days to thee: daily to bewail my sins, and daily to present my heart to thee. I will make what amends I can for all my past offences, by a life of penance, and a life of love. I renounce, from this moment, and for ever, the world, the flesh, and the devil; and all their suggestions, vanities, and concupiscences: and I fully determine to be for ever thine. O cleanse my soul from all my past abominations; and let nothing henceforward, either in life or death, evermore separate me from thee; who with the Father, and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

The Penitent may also here recite, for the same intention, the Psalm *Miserere*, 173: or other devout prayers and acts of contrition, with which he finds himself most affected.

A PRAYER, for the whole state of Christ's Church upon Earth, and all the intentions of the Indulgence.

O ETERNAL Father of our Lord *Jesus Christ*, Creator of all things, visible and invisible, Source of all our good; infinitely good in thyself, and infinitely gracious

bountiful and good to us : behold we thy poor servants the work of thy hands, redeemed by the blood of thy only Son, come, in answer to his summons by his vicerent, to present ourselves, as humble petitioners, before the throne of thy mercy. We come in communion with all thy church in heaven, hoping to be assisted by their prayers and merits ; and with *Jesus Christ* at our head, our High Priest and Mediator, in whose precious blood we put all our trust. We prostrate ourselves here before thee, and most humbly beseech thee to *sanctify thy* own most holy *name*, by sanctifying and exalting thy holy catholic church throughout the whole world. O eternal King, who hast sent thy only Son down from thy throne above, into this earth of ours, to establish a kingdom here amongst us, from whence we might hereafter be translated to thy eternal kingdom ; look down, we beseech thee, upon this kingdom of thy Son, and propagate it through all nations, and through all hearts. Sanctify it in all truth : maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastor, and all its other prelates ; enlighten them with all heavenly wisdom, make them all men according to thy own heart. Give thy grace and blessing to all the clergy : and send amongst them that heavenly fire, which thy Son came to *cast on the earth*, and which he so earnestly desired should *be enkindled*. Assist and protect all apostolic Missionaries, that they may zealously and effectually promote thy glory, and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all orders ; give them the grace to serve thee with all perfection, according to the spirit of their institute, and to shine like lights to the rest of the faithful. Have mercy on all Christian princes ; grant them those lights and graces, that are necessary for the perfect discharge of their duty to thee and to their subjects ; that they may be true servants to thee, the King of kings, true fathers to their people, and nursing fathers to thy church. Have mercy on all magistrates and men in

power; that they may all fear thee, love thee, and serve thee; and ever remember that they are thy deputies, and ministers of thy justice. Have mercy on all thy people throughout the world: and give thy blessing to thy inheritance; remember thy congregation, which thou hast possessed from the beginning; and give that grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, that sit in darkness and in the shadow of death: to all those nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour; to all Pagans, Mohammedans, and Jews. Remember, O Lord, that all these poor souls are made after thy own image and likeness, and redeemed by the blood of thy Son. O let not Satan any longer exercise his tyranny over these thy creatures, to the great dishonor of thy name. Let not the precious blood of thy Son be shed for them in vain. Send among them zealous preachers and apostolic laborers, endued with the like graces and gifts as thy apostles were, and bless them with the like success, for the glory of thy name; that all these poor souls may be brought to know thee, love thee, and serve thee here in thy church; and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who, under the name of Christians, have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, thy only Son, *Jesus Christ*, into the by-paths of error and schism. O bring them back to thee and to thy church. Dispel their darkness by thy heavenly light, take off the veil from before their eyes, with which the common enemy has blindfolded them: let them see how they have been misled by misapprehensions and misrepresentations. Remove the prejudices of their education: take away from them the spirit of obstinacy, pride, and self-conceit. Give them an humble and docile heart

Give them a strong desire of finding out thy truth, and a strong grace to enable them to embrace it, in spite of all the opposition of the world, the flesh, and the devil. For why should these poor souls perish, for which *Christ* died? Why should Satan any longer possess these souls, which by their baptism were dedicated to thee, to be thy eternal temple?

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Beat down the standard of Satan, and set up everywhere the standard of *Christ*. Abolish the reign of sin, and establish the kingdom of grace in all hearts. Let humility triumph over pride and ambition: charity over hatred, envy, and malice: purity and temperance over lust and excess: meekness over passion: and disinterestedness and poverty of spirit over covetousness and love of this perishable world. Let the gospel of *Jesus Christ*, both in its belief and practice, prevail throughout all the universe.

Grant to us thy peace, O Lord, in the days of our mortality, even that peace which thy Son bequeathed as a legacy to his disciples: a perpetual peace with thee; a perpetual peace with one another; and a perpetual peace within ourselves. Grant that all Christian princes and states may love, cherish, and maintain an inviolable peace among themselves. Give them a right sense of the dreadful evils that attend on wars. Give them an everlasting horror of all that bloodshed, of the devastations and ruin of so many territories; of the innumerable sacrileges; and the eternal loss of so many thousand souls, as are the dismal consequences of war. Turn their hearts to another kind of warfare: teach them to fight for a heavenly kingdom.

Remove, O Lord, thy wrath, which we have reason to apprehend actually hanging over our heads for our sins. Deliver all Christian people from the dreadful evil of mortal sin: make all sinners sensible of their misery; give them the grace of a sincere conversion to thee, and

a truly penitential spirit ; and discharge them from all their bonds. Preserve all *Christendom*, and in particular this nation, from all the evils that threaten impenitent sinners, such as plagues, famines, earthquakes, fires, inundations, mortality of cattle, sudden and unprovided death, and thy many other judgments here, and eternal damnation hereafter. Comfort all that are under any affliction, sickness, or violence of pain : support all that are under temptation : reconcile all that are at variance ; deliver all that are in slavery or captivity ; defend all that are in danger : grant a relief to all in their respective necessities : give a happy passage to all that are in their agony. Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray ; and have mercy on all our enemies. Give eternal rest to all the faithful departed ; and bring us all to everlasting life, through *Jesus Christ*, thy Son. *Amen.*

A PRAYER,

Composed by Sir THOMAS MORE, whilst a prisoner in the Tower.

GRANT me, O Lord, thy grace, in all my fear and agony, to have recourse to that great fear and wonderful agony, which thou, my sweet Saviour, sufferedst on Mount Olivet, before thy most bitter passion ; and, in the meditation thereof, to conceive such spiritual comfort, as may be profitable to my soul.

Take from me, O my God, all vain-glorious thoughts ; all desire of my own praise ; all envy, covetousness, gluttony, sloth, and luxury ; all froward affections ; all desires of revenge, and of doing harm to others ; all pleasure in provoking another person to anger ; all delight in reproaches and insults against any in their affliction or calamity.—Grant me, O Lord, an humble, quiet, peaceable, patient, tender, and charitable mind ; and in all my thoughts, words, and deeds, to have a taste of thy holy Spirit.

Give me, O Lord, a lively faith, a firm hope, and a fervent charity ; a love of thee, incomparably above the love of myself, that I may love nothing to thy displeasure, but every thing in order to thy satisfaction.

Give me, O Lord, a longing to be with thee, not for avoiding the calamities of this wretched world, nor so much for escaping the pains of purgatory, or those of hell, nor for attaining the joys of heaven, with respect to my own advantage, as purely for thy love alone.

Retain for me, O Lord, thy love and favor, which my love to thee, were it ever so great, could never without thy infinite goodness deserve.

Pardon, O Lord, my boldness, in making such high petitions, being so vile and sinful a wretch, and so unworthy to obtain the lowest favor ; yet, O Lord, they are such things as I am bound to wish for, and should be near the effectual obtaining of them, if my manifold sins were not the impediments ; from which, sweet Saviour Christ, vouchsafe of thy goodness to wash me with that blessed blood that issued from thy tender body, in the divers torments of thy most bitter passion.

Take away from me, O Lord, this lukewarm, or rather stark cold manner of meditation, this dulness in prayer, and grant me fervor and delight in thinking on thee, with grace earnestly to desire thy holy sacraments, and especially to rejoice in the presence of thy blessed body, sweet Saviour Jesus Christ, in the holy sacrament of the altar ; let me return thee due thanks for thy gracious visitation therein, and at that august memorial, with tender compassion, to remember and consider thy most blessed death upon the cross.

Make us all, O Lord, every day virtually partakers of that holy sacrament ; make us all lively members, sweet Saviour Christ, of thy holy mystical body, the Catholic church. *Amen.*

Lord, give me patience in tribulation, and grace in every thing, to conform my will to thine ; that I may truly say, *Thy will be done on earth as it is in heaven.*

The things, good Lord, that I pray for, give me thy grace to labor for. *Amen.*

A PRAYER FOR DECEASED PARENTS.

O ALMIGHTY God, my good Father! thou who gavest to us, in our parents, only a weak image of thy own tender solicitude and watchful providence over each of thy creatures, receive my fervent thanksgivings for all the blessings thou didst bestow on me, in and through them, to whom, under thee, I am indebted for my being. It was thou, O Lord, who gavest, and thou hast taken away; nor shall that stroke which deprived me of parents (of a father, of a mother) prevent my blessing thy holy name. I am not an orphan while I can call thee my Father, and look up with confidence to that blessed Virgin whom thy divine Son gave me for a mother, when expiring on the cross; on the contrary, the less resource I have on earth, the more claim I have on thy protection, my good Father, who art in heaven. To thee, then, I raise my heart; into the arms of thy mercy I cast my whole being; with all the confidence of a child, I run to thee, and implore thy protection in my journey through this wretched life. To thee, I offer my most humble and fervent supplications for the repose of my dear deceased parents. I trust, O my God! that they have found favor in thy sight, and that they now repose in thy bosom, and rejoice in thy adorable presence. But, O God of all holiness! if they be not as yet in possession of that glory for which they were created—if any stain of sin exclude them still from the kingdom where nothing defiled can enter, O let the earnest prayer of their child prevail on their behalf; or rather, let the sacred blood which Jesus Christ shed for them, cancel all their debts, and purify them from every stain. Give them, O my God, eternal rest, for the sake of him who died for them. Let perpetual light shine on them, and let the view of thy ancient beauty and adorable per

fections fill them speedily with ineffable joys. Hear my voice for them, O Lord, for they cannot now plead for themselves; deign to give me in the dear parents I have had on earth, protectors and advocates in heaven, and mercifully grant me the grace to dispose myself by a holy life for being reunited to them in a happy eternity, through the infinite merits of Jesus Christ our Lord
Amen.

THE THIRTY DAYS PRAYER.

To the blessed Virgin Mary, in honor of the sacred Passion of our Lord Jesus Christ, by the devout recital of which, for the above space of time, we may hope mercifully to obtain our lawful request. It is particularly recommended as an appropriate devotion for every day in Lent, and all the Fridays throughout the year.

EVER glorious and blessed Mary, Queen of Virgins Mother of mercy, hope and comfort of dejected and desolate souls; through that sword of sorrow which pierced thy tender heart, whilst thine only Son, Christ Jesus our Lord, suffered death and ignominy on the cross; through that filial tenderness and pure love he had for thee, grieving in thy grief, whilst from his cross he recommended thee to the care and protection of his beloved disciple St. John; take pity, I beseech thee, on my poverty and necessities; have compassion on my anxieties and cares; assist and comfort me in all my infirmities and miseries, of what kind soever. Thou art the mother of mercies, the sweet consolatrix and only refuge of the needy and the orphan, of the desolate and the afflicted. Cast, therefore, an eye of pity on a miserable forlorn child of Eve, and hear my prayer, for since in just punishment of my sins, I find myself encompassed by a multitude of evils, and oppressed with much anguish of spirit, whither can I fly for more secure shelter, O amiable Mother of my Lord and Saviour Jesus Christ, than under the wings of thy maternal protection! Attend, therefore, I beseech thee, with an

air of pity and compassion, 'to my humble and earnest request. I ask it through the bowels of mercy of thy dear Son ; through that love and condescension where-with he embraced our nature, when in compliance with the divine will thou gavest thy consent, and whom, after the expiration of nine months, thou didst bring forth from the chaste enclosure of thy womb, to visit this world and bless it with his presence. I ask it through that anguish of mind wherewith thy beloved Son, our dear Saviour, was overwhelmed on Mount Olivet, when he besought his eternal Father, *to remove from him*, if possible, *the bitter chalice* of his future passion. I ask it through the three-fold repetition of his prayers in the garden, from whence afterwards, with dolorous steps and mournful tears, thou didst accompany him to the doleful theatre of his death and sufferings. I ask it through the welts and sores of his virginal flesh, occasioned by the cords and whips wherewith he was bound and scourged, when stripped of his seamless garment, for which his executioners afterwards cast lots. I ask it through the scoffs and ignominies by which he was insulted ; the false accusation and unjust sentence by which he was condemned to death, and which he bore with heavenly patience. I ask it through his bitter tears and bloody sweat ; his silence and resignation ; his sadness and grief of heart. I ask it through the blood which trickled from his royal and sacred head, when struck with a sceptre of a reed, and pierced with his crown of thorns. I ask it through the excruciating torments he suffered, when his hands and feet were fastened with gross nails to the tree of the cross. I ask it through his vehement thirst and bitter potion of vinegar and gall. I ask it through his dereliction on the cross, when he exclaimed, " My God ! my God ! why hast thou forsaken me ? " I ask it through his mercy extended to the good thief, and through his recommending his precious soul and spirit into the hands of his eternal Father before he expired, saying, " All is finished." I ask it

through the blood mixed with water, which issued from his sacred side when pierced with a lance, and whence a flood of grace and mercy has flowed to us. I ask it through his immaculate life, bitter passion, and ignominious death on the cross; at which nature itself was thrown into convulsions, by the bursting of rocks, rending of the veil of the temple, the earthquake, and darkness of the sun and moon. I ask it through his descent into hell, where he comforted the saints of the Old Law with his presence, and led captivity captive. I ask it through his glorious victory over death, when he arose again to life on the third day, and through the joy which his appearance for forty days after gave thee his blessed Mother, his Apostles, and the rest of his Disciples; when in thine and their presence, he miraculously ascended into heaven. I ask it through the grace of the Holy Ghost infused into the hearts of the Disciples, when he descended upon them in the form of fiery tongues, and by which they were inspired with zeal in the conversion of the world, when they went to preach the gospel. I ask it through the awful appearance of thy Son at the last dreadful day, when he shall come to judge the living and the dead, and the world, by fire. I ask it through the compassion he bore thee in this life, and the ineffable joy thou didst feel at thine Assumption into heaven, where thou art eternally absorbed in the sweet contemplation of his divine perfections. O glorious and ever blessed virgin! comfort the heart of thy suppliant, by obtaining it for me.* And as I am persuaded my divine Saviour doth honor thee as his beloved Mother, to whom he can refuse nothing; so let me speedily experience the efficacy of thy powerful intercession, according to the tenderness of thy maternal affection and his filial loving heart, who mercifully granteth the requests, and complieth with the desires, of those that

* Here mention or reflect on your lawful request, under the reservation of its being agreeable to the will of God, who sees whether it will contribute towards your spiritual good.

love and fear him.—Wherefore, O most blessed Virgin beside the object of my present petition, and whatever else I may stand in need of, obtain for me also of thy dear Son, our Lord and our God, a lively faith, firm hope, perfect charity, true contrition of heart, unfeigned tears of compunction, sincere confession, condign satisfaction, abstinence from sin, love to God and my neighbor, contempt of the world, patience to suffer affronts and ignominies, nay even, if necessary, an opprobrious death itself, for the love of thy Son, our Saviour Jesus Christ. Obtain likewise for me, O sacred Mother of God! perseverance in good works, performance of good resolutions, mortification of self-will, a pious conversation through life, and, at my last moments, strong and sincere repentance, accompanied by such a lively and attentive presence of mind, as may enable me to receive the last sacrament of the church worthily, and die in thy friendship and favor. Lastly obtain, I beseech thee, for the souls of my parents, brethren, relations, and benefactors, both living and dead, life everlasting. *Amen.*

THE JESUS PSALTER.

There is no other name under heaven given to men whereby we must be saved.—*Acts, iv, 12.*

This Psalter consists of fifteen petitions, and the glorious *Name of Jesus* being repeated ten times before each of them, the repetition is made thrice fifty times. It may be said either all at once, or at thrice, according to a person's devotion and leisure, as this sacred *Name* is not to be repeated hastily over, but with great reverence and devotion.

PART I.

You must begin by a devout kneeling, or bowing, at the adorable name of Jesus, saying:—

IN the name of *Jesus*, let every knee bow, of things in heaven, of things on earth, and of things under the earth; and let every tongue confess, that our Lord *Jesus Christ* is in the glory of God the Father. *Phil. ii, 10.*

THE FIRST PETITION

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Have mercy on me.
Jesus, Jesus, Jesus,

JESUS, have mercy on me, O God of compassion, and forgive the many and great offences I have committed in thy sight.

Many have been the follies of my life, and great are the miseries I have deserved for my ingratitude.

Have mercy on me, *dear Jesus*, for I am weak ; O Lord heal me, who am unable to help myself.

Deliver me from setting my heart upon any of thy creatures, which may divert my eyes from a continual looking up to thee.

Grant me grace henceforth, for the love of thee, to hate sin ; and out of a just esteem of thee, to despise all worldly vanities.

Have mercy on all sinners, *Jesus*, I beseech thee, turn their vices into virtues, and, making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, *Jesus*.

O blessed Trinity, one eternal God, have mercy on me. *Our Father, &c. Hail Mary, &c.*

THE SECOND PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Help me.
Jesus, Jesus, Jesus,

JESUS, help me to overcome all temptations to sin and the malice of my ghostly enemy.

Help me to spend my time in virtuous actions, and in such labors as are acceptable to thee.

To resist and repel the motions of my flesh to sloth, gluttony, and impurity.

To render thy heart enamoured of virtue, and inflamed with desires of thy glorious presence.

Help me to deserve and keep a good name, by a peaceful and pious living, to thy honor, O *Jesus*, to my own comfort, and the benefit of others.

Have mercy on all sinners, &c., *as before*. *Our Father &c. Hail Mary, &c.*

THE THIRD PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Strengthen me.
Jesus, Jesus, Jesus,

JESUS, strengthen me in soul and body, to please thee in doing such works of virtue, as may bring me to thy everlasting joy and felicity.

Grant me a firm purpose, most merciful Saviour, to amend my life, and to recompense for the years past.

Those years which I have misspent to thy displeasure in vain or wicked thoughts, words, deeds, and evil customs.

Make my heart obedient to thy will, and ready for thy love, to perform all the works of mercy.

Grant me the gifts of the Holy Ghost, which, by a virtuous life, and devout frequenting of thy most holy sacraments, may at length bring me to thy heavenly kingdom.

Have mercy on all sinners, &c., *as before*. *Our Father &c. Hail Mary, &c.*

THE FOURTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Comfort me.
Jesus, Jesus, Jesus,

JESUS comfort me, and give me grace to place my chief, my only joy, and felicity in thee.

Send me heavenly meditations, spiritual sweetness, and fervent desires of thy glory; ravish my soul with

the contemplation of heaven, where I shall everlastingly dwell with thee.

Bring often to my remembrance thy unspeakable goodness, thy gifts, and the great kindness thou hast shown me.

And when thou bringest to my mind the sad remembrance of my sins, whereby I have so unkindly offended thee ;

Comfort me with the assurance of obtaining thy grace, by the spirit of perfect repentance, which may purge away my guilt, and prepare me for thy kingdom.

Have mercy on all sinners, &c., *as before.* Our Father, &c. Hail Mary, &c.

THE FIFTH PETITION.

Jesus, Jesus, Jesus.
Jesus, Jesus, Jesus, } Make me constant.
Jesus, Jesus, Jesus, }

JESUS, make me constant in faith, hope, and charity, giving me perseverance in all virtues, and a resolution never to offend thee.

Let the memory of thy passion, and of those bitter pains thou sufferedst for me, strengthen my patience, and recreate me in all tribulation and adversity.

Let me always hold fast the doctrines of thy Catholic church, and render me a diligent frequenter of all holy duties.

Let no false delight of this deceitful world blind me, no fleshly temptation, or fraud of the devil, shake my heart.

My heart, which has for ever set up its rest in thee, and resolved to undervalue all for thy eternal reward.

Have mercy on all sinners, *Jesus*, I beseech thee ; turn their vices into virtues, and making them true observers of thy law, and sincere lovers of thee, bring them to bliss in everlasting glory.

Have mercy also on the souls in purgatory, for thy bitter passion, I beseech thee, and for thy glorious name, *Jesus*.

O blessed Trinity, one eternal God, have mercy on me.

Our Lord Jesus Christ humbled himself, being made obedient unto death, even to the death of the cross. Phil. ii, 8.

Hear these my petitions, O my most merciful Saviour, and grant me grace so frequently to repeat and consider them, that they may prove easy steps, whereby my soul may ascend to the knowledge, love, and performance of my duty to thee and my neighbor, through the whole course of my life, *Amen. Our Father, &c. Hail Mary, &c. I believe in God, &c.*

PART II.

Begin as before, saying—In the name of *Jesus*, let every knee, &c.

THE SIXTH PETITION.

<i>Jesus, Jesus, Jesus,</i>	} Enlighten me with spiritual wisdom.
<i>Jesus, Jesus, Jesus,</i>	
<i>Jesus, Jesus, Jesus,</i>	

JESUS, enlighten me with spiritual wisdom to know thy goodness, and all those things which are most acceptable to thee.

Grant me a clear apprehension of my only good, and discretion to order my life according to it.

Grant that I may wisely proceed from virtue to virtue, till at length I arrive at the clear vision of thy glorious Majesty.

Permit me not, dear Lord, to return to those sins for which I have been sorry, and of which I have purged myself by repentance and confession.

Grant me grace to benefit the souls of others by my good example, and to reduce those by good counsel, who misbehave towards me.

Have mercy on all sinners, &c., *as at first. Our Father &c. Hail Mary, &c.*

THE SEVENTH PETITION.

Jesus, Jesus, Jesus, } Grant me grace to
Jesus, Jesus, Jesus, } fear thee.
Jesus, Jesus, Jesus, }

JESUS, grant me grace inwardly to fear thee, and to avoid all occasions of offending thee.

Let thy threats of the torments which are to fall on sinners, the fear of losing thy love and thy heavenly inheritance, always keep me in awe.

Let me not dare to remain in sin, but soon return to repentance, lest through thy anger, the dreadful sentence of endless death and damnation fall upon me.

Let the powerful intercession of thy blessed Mother, and all thy saints; but above all, thy own merits and mercy, O my Saviour, be ever between thy avenging justice and my poor soul.

Enable me, O my God, to work out my salvation with fear and trembling; and let the apprehension of thy secret judgments render me a more humble and diligent suitor to the throne of thy grace.

Have mercy on all sinners, &c., *as before.* *Our Father &c. Hail Mary, &c.*

THE EIGHTH PETITION.

Jesus, Jesus, Jesus, } Grant me grace to
Jesus, Jesus, Jesus, } love thee.
Jesus, Jesus, Jesus, }

JESUS, grant me grace truly to love thee for thy infinite goodness, and those excessive bounties I have received, and hope for ever to receive from thee.

Let the remembrance of thy kindness and patience conquer the malice and wretched inclinations of my perverse nature.

Let the consideration of my many deliverances, thy frequent calls, and continual assistance in the ways of life, make me ashamed of my ingratitude.

And what dost thou require of me for all thy mercies

or by them, but to love thee? And why dost thou require it, but because thou art my only good?

O my dear Lord, my whole life shall be nothing but a desire of thee: and because I indeed love thee, I will most diligently keep thy commandments.

Have mercy on all sinners, &c., *as before.* *Our Father, &c. Hail Mary, &c.*

THE NINTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Grant me grace to re-
 member my death.

JESUS, grant me grace always to remember my death, and the great account I am then to give; that so, my soul, being always well-disposed, may depart out of this world in thy grace.

Then, by the holy intercession of thy blessed Mother, and the assistance of the glorious St. *Michael*, deliver me from the enemy of my soul; and thou, my good angel, I beseech thee to help me at that most important hour.

Then, dear *Jesus*, remember thy mercy, and turn not thy most amiable face away from me, because of my offences.

Secure me against the terrors of that day, by causing me now to die daily to all earthly things, and so to have my conversation continually in heaven.

Let the remembrance of my death teach me how to esteem my life; and the memory of thy resurrection encourage me to descend cheerfully into the grave.

Have mercy on all sinners, &c., *as before.* *Our Father, &c. Hail Mary, &c.*

THE TENTH PETITION.

Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus,
Jesus, Jesus, Jesus, } Send me here my
 purgatory.

JESUS, send me here my purgatory, and so prevent the torments of that cleansing fire which attends those souls in the next world, that have not been sufficiently purged in this.

Vouchsafe to grant me those merciful crosses and afflictions, which thou seest necessary for the taking off my affections from all things here below.

Since none can see thee that loves any thing which is not for thy sake, suffer not my heart to find any rest here, but in sighing after thee.

Too bitter, alas, will be the anguish of a soul that is separated from thee, that desires, but cannot come to thee, being clogged with the heavy chains of sin.

Here then, O my Saviour, keep me continually mortified to this world; that, being purged thoroughly with the fire of thy love, I may immediately pass hence into thy everlasting possession.

Have mercy on all sinners, &c., *as in the fifth Petition.*
Our Father, &c. Hail Mary, &c. I believe in God, &c.

PART III.

Begin as before, saying:—In the name of Jesus, let every knee, &c.

THE ELEVENTH PETITION.

<i>Jesus, Jesus, Jesus,</i>	} Grant me grace to
<i>Jesus, Jesus, Jesus,</i>	
<i>Jesus, Jesus, Jesus,</i>	
	avoid ill company.

JESUS, grant me grace to avoid ill company; or if I chance to come among such, I beseech thee, by the merits of thy uncorrupt conversation among sinners, preserve me from being overcome by any temptations to mortal sin.

Cause me, O blessed Lord, to remember always with dread, that thou art present, and hearest, who wilt take an account of all our words and actions, and wilt judge us according to them.

How dare I then converse with slanderers, liars, drunkards, or swearers; or with such whose discourse is either quarrelsome, dissolute, or vain.

Repress in me, dear *Jesus*, all inordinate affections to carnal pleasure, and to the delight of taste; grant me grace to avoid such company as would blow the fire of those unruly appetites.

Thy power defend, thy wisdom direct, thy fatherly pity chastise me, and make me live so here among men, that I may be fit for the conversation of angels hereafter.

Have mercy on all sinners, *as at first. Our Father &c. Hail Mary, &c.*

THE TWELFTH PETITION.

Jesus, Jesus, Jesus, } Grant me grace to call
Jesus, Jesus, Jesus, } on thee for help.
Jesus, Jesus, Jesus, }

JESUS, grant me grace in all my necessities to call on thee for help, faithfully remembering thy death and resurrection for me.

Wilt thou be deaf to my cries, that wouldst lay down thy life for my ransom? or caust thou not save me, that couldst take it up again for my crown?

Whom have I in heaven but thee, O my *Jesus*, whose blessed mouth has pronounced, *Call on me in the day of thy trouble, and I will deliver thee.*

Thou art my sure rock of defence against all sorts of enemies; thou art my ready grace, able to strengthen me to every good work.

Therefore in all my sufferings, weaknesses, and temptations, I will confidently call on thee; hear me, O my *Jesus*, and, when thou hearest, have mercy.

Have mercy on all sinners, &c., *as before. Our Father, &c. Hail Mary, &c.*

THE THIRTEENTH PETITION.

Jesus, Jesus, Jesus, } Make me persevere
Jesus, Jesus, Jesus, } in virtue.
Jesus, Jesus, Jesus, }

JESUS, make me persevere in virtue and a good life, and never give over thy service, till thou bringest me to my reward in thy kingdom.

In all pious customs and holy duties, in my honest and necessary employments, continue and strengthen. O Lord, my soul and body.

Is my life any thing but a pilgrimage on earth, towards the new *Jerusalem*, to which he that sits down, or turns out of the way, can never arrive ?

O *Jesus*, make me always consider thy blessed example : through how much pains, and how little pleasure thou didst press on to a bitter death ; that being the way to a glorious resurrection.

Make me, O my Redeemer, seriously weigh those severe words of thine, *He only that perseveres to the end shall be saved.*

Have mercy on all sinners, &c., *as before.* Our Father, &c. Hail Mary, &c.

THE FOURTEENTH PETITION.

<i>Jesus, Jesus, Jesus,</i>	} Grant me grace to fix my mind on thee.
<i>Jesus, Jesus, Jesus,</i>	
<i>Jesus, Jesus, Jesus,</i>	

JESUS, grant me grace to fix my mind on thee, especially in time of prayer, when I directly converse with thee.

Stop the motions of my wandering head, and the desires of my unstable heart ; suppress the power of my spiritual enemies, who endeavor at that time to draw my mind from heavenly thoughts, to many vain imaginations.

So shall I, with joy and gratitude, look on thee as my deliverer from all the evils I have escaped ; and as my benefactor for all the good I have ever received, or can hope for.

I shall see that thou art my only good, and that all other things are but means ordained by thee, to make me fix my mind on thee, to make me love thee more and more, and by loving thee to be eternally happy.

O beloved of my soul, take up all my thoughts here, that my eyes, abstaining from all vain and hurtful sights, may become worthy to behold thee face to face in thy glory for ever.

Have mercy on all sinners, &c., *as before.* Our Father, &c. Hail Mary, &c.

THE FIFTEENTH PETITION.

Jesus, Jesus, Jesus, } Give me grace to order
Jesus, Jesus, Jesus, } my life towards my
Jesus, Jesus, Jesus, } eternal welfare.

JESUS, give me grace to order my life towards my eternal welfare, heartily intending, and wisely designing, all the operations of my body and soul to obtain the reward of thy infinite bliss, and eternal felicity.

For what else is this world, but a school to breed up souls, and fit them for the other ; and how are they fitted, but by an eager desire of enjoying God, their only end ?

Break my froward spirit, O *Jesus*, make it humble and obedient : grant me grace to depart hence with contempt of this world, and a heart filled with joy at my going to thee.

Let the memory of thy passion make me cheerfully undergo all temptations or sufferings here for thy love, whilst my soul breathes after that blissful life, and immortal glory, which thou hast prepared in heaven for thy servants.

O *Jesus*, let me frequently and attentively consider, that whatever I gain, if I lose thee, all is lost : and whatever I lose, if I gain thee, all is gained.

Have mercy on all sinners, &c., *as in the fifth Petition.*
Our Father, &c. Hail Mary, &c. I believe in God, &c.

THE PRAYERS OF ST. BRIDGET.

To be said in honor of the sacred wounds of our blessed Saviour

I. **O** MOST sweet Lord Jesus Christ, eternal delight of those who love thee ; joy, desire and firm hope of the hopeless ; solace of the sorrowful, and most merciful lover of all penitent sinners ; who hast said, "my delight is to be with the sons of men ;" for the love of

whom thou didst in the fulness of time assume human nature ; remember, most sweet Lord Jesus, all those sharp sorrows which transpierced thy sacred soul, from the first instant of thy incarnation, until the time of thy sorrowful passion, preordained from all eternity : remember, O most amiable Saviour, all those bitter anguishes thou didst suffer, when at thy last supper, after washing the feet of thy disciples, thou didst feed them with the sacred banquet of thy precious body and blood, and most sweetly comforting them, didst foretel them thy ensuing passion ; after which, going to Mount Olivet, thou saidst, " My soul is sorrowful unto death." Remember, I beseech thee, O most sweet Saviour, that bitter grief and anguish, which thy sacred soul did suffer, when praying three several times to thy heavenly Father, thou didst sweat water and blood, wast betrayed by thy own disciple, apprehended by thy chosen people, accused by false witnesses, unjustly judged by three judges, and in thy elect city, on the Paschal solemnity, in the flourishing age of thy youth, wrongfully condemned, bound, beaten, spurned, spit upon, despoiled of thy garments and clothed with others in derision ; wast blindfolded, buffeted, spit upon again, bound naked to a pillar, most cruelly scourged, crowned with thorns, struck with a reed, and afflicted with innumerable other torments, pains, and injuries. O my most sweet Lord Jesus, by the memory and merit of all these bitter pains and anguishes, before thy expiration on the cross, vouchsafe to grant me, before my death, true contrition, entire confession, a flowing fountain of tears, full satisfaction, and plenary remission of all my sins. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

2. O MOST sweet Lord Jesus, true liberty of angels, and paradise of delights ; remember, I beseech thee, that grief and sorrow which thou didst suffer, when thy cruel enemies, like fierce lions, with furious and

dreadful looks, compassing thee round about, did tear off thine hair, spit upon thy sacred face, scratch, beat and buffet thee, and with all manner of unheard-of injuries, outrages, and torments, most cruelly and basely blaspheme scorn and affront thee. O most amiable Lord Jesus, by all those most barbarous and inhuman outrages, which thou didst then suffer, vouchsafe to deliver me from all my enemies, visible and invisible, that, protected under the shadow of thy wings, I may safely arrive at the port of eternal glory. *Amen.*

O most gracious Lord Jesus Christ, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

3. **O** MOST sweet Lord Jesus, omnipotent Creator and Fabricator of the world; and Repairer of mankind, who containest both heaven and earth in thy hand, and whose immensity no bounds can limit; remember, I beseech thee, the bitter pains and anguishes which thou didst endure, when the perfidious Jews pierced thy delicate and tender hands and feet with most rough and blunt nails, stretching them forth so violently with cords to the holes, which they had made in the cross. Thus they heaped dolours upon dolours, most cruelly disjuncting all thy bones, breaking all thy veins, and renewing all thy sacred wounds. O most sweet Jesus, by the memory of all these thy pains and torments on the cross, vouchsafe to give me thy fear and love, with perfect charity towards my neighbor. *Amen*

O most pious Lord Jesus Christ be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

4. **O** MOST meek Lord Jesus, heavenly Physician of human nature, and eternal King; remember, I beseech thee, all those bitter pains which thou didst endure in thy sacred members, who, being hoisted up upon the cross, with all thy precious body rent and torn, all thy bones being so disjuncted, that not one remained in its right place; not having from the crown of thy

head unto the soles of thy feet any part left whole, so that no dolor could be compared to thine; at which time being unmindful of thine own torments, thou didst mercifully pray to thy heavenly Father for thy cruel enemies, saying, "Father, forgive them, for they know not what they do." O most meek and merciful Lord Jesus, by this thy admirable benignity, goodness, love and mercy, and by all thy bitter pains and torments, grant that the memory of thy dolorous passion may be to me a most powerful protection of soul and body, against all the deceits, temptations, and molestations of the devils, my cruel enemies. *Amen.*

O most merciful Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

5. **O** MOST sweet Lord Jesus, Mirror of eternal brightness, and Wisdom of the omnipotent Father; remember the bitter grief and sorrow thy sacred soul did feel, when, beholding in the clear mirror of thy divine presence, the predestination of thy elect, who, through the merits of thy most holy passion, were to be saved, and the reprobation of the wicked, who, for their ingratitude, were to be damned, and the abyss of thy immense mercy, by which thou didst commiserate and shed tears for us miserable, lost, forlorn sinners; and chiefly by that mercy thou didst show to the thief upon the cross, saying to him, "This day thou shalt be with me in Paradise." I beseech thee, O most compassionate Lord Jesus, my Lord and my God, to show the like mercy to me now and at the hour of my death. *Amen.*

O most sweet Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

6. **O** MOST sweet Lord Jesus, omnipotent King, and most amiable Friend; remember the bitter grief and sorrow thy sacred soul did suffer, when, being forsaken by all thy friends and acquaintance, thou didst

hang naked, rent, and torn upon the cross, not having any one to comfort or compassionate thee, except the blessed Virgin Mary, thy mother, who, standing under the cross, in the bitterness of her soul, accompanied thee in all thy torments: unto whom thou didst commend thy beloved disciple, St. John, in thy place, saying unto her, "Woman, behold thy son;" and afterwards to that disciple, "Behold thy mother." O most sweet Lord Jesus, by that sword of sorrow which did then transpierce her sacred soul, and by the tender love and compassion wherewith thou didst behold the sad distress of thy sorrowful mother, have pity and compassion on me, I beseech thee, my dearest Lord, and mercifully help, comfort, succor, and assist me in all my tribulations, adversities, necessities, sorrows, and sufferings, both spiritual and corporeal. *Amen.*

O most blessed Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

7. **O** MOST sweet and blessed Lord Jesus, crown of joy, treasure of felicity, sweet source of consolation, and inexhaustible fountain of mercy; who, hanging on the cross, out of the most inflamed desire thou hadst of the salvation of souls, saidst, "I thirst;" to wit, for the redemption of mankind. O, dearest Lord, by this thy ardent charity, inflame our hearts with thy holy love, enkindle our desires to accomplish diligently all good works, and wholly extinguish the heat of all evil concupiscence, and worldly affections in me. *Amen.*

O most excellent Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

8. **O** MOST sweet Lord Jesus, true light of those that believe in thee, suavity of our hearts and sovereign solace of all faithful souls, by that bitter gall and vinegar thou didst taste upon the cross at the hour of thy death, grant us, miserable sinners, grace worthily to receive at all times, and particularly at the hour of

our death, thy most precious body and blood, that by the virtue of this divine banquet and thy other salutary sacraments, we may be preserved from all evils, sins, and punishments, and, replenished with all joy, we may securely appear in thy divine presence. *Amen.*

O most sweet Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

9. **O** MOST sweet Lord Jesus, regal strength, and mental jubilee; remember, I beseech thee, those excessive pains and anguishes thou didst endure for us sinners upon the cross, when, through the bitterness of death, and the impious blasphemies, derisions, scorns, and reproaches of the Jews, with a loud voice and weeping eyes, thou didst cry to thy heavenly Father, with this sad complaint, ELOI, ELOI, LAMMA SABACTHANI? that is to say, “My God, my God, why hast thou forsaken me?” O most sweet Lord Jesus, by this thy bitter torment, sorrow, grief, and anguish, vouchsafe, I beseech thee, to have pity on me, and succor me in all my sorrows, sufferings, and tribulations, and particularly at the hour of my death: O then, my dearest Lord and my God, vouchsafe to assist and succor me, and do not forsake me, I beseech thee. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

10. **O** MOST sacred Lord Jesus, Alpha and Omega, the beginning and the end of all things, and mirror of all virtues; remember how, from the crown of thy head to the soles of thy feet, thou wast immersed in the deluge of thy dolorous passion, for the love of us vile sinners. O my most sweet Lord Jesus, by the length, breadth, greatness, and multitude of thy most sacred wounds, take from me the love of the world, and teach me, by a true and perfect charity, always to keep thy holy laws and commandments. *Amen.*

O most wise Lord Jesus, be propitious to me a sinner —*Pater Noster.*—*Ave Maria.*

11 **O** MOST sweet Lord Jesus, sovereign goodness, eternal beatitude of thy saints, and most profound abyss of mercy! by the deep and dolorous wounds which did not only transpierce thy sacred flesh, but even thy bowels, and the marrow of thy bones, be merciful to me a miserable sinner, who now am drowned in my sins and iniquities, and hide me in thy sacred wounds from the face of thy wrath, until thy indignation be past and appeased. *Amen.*

O most potent Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

12. **O** MOST sweet Lord Jesus, mirror of verity, pledge of unity, and bond of charity; remember the innumerable multitude of all those painful wounds wherewith thou wert covered from head to foot; thy sacred body being most cruelly rent and torn by the impious hands of thy enemies, and dyed with thy precious blood; all which most dreadful torments thou didst endure for us vile sinners. O most sacred Lord Jesus, what couldst thou do for us more than thou hast done? O my most gracious Lord, engrave these thy sufferings deeply in my heart; write them therein with thy precious blood, that in them I may always read thy love and dolors, so that the memory of thy painful passion being daily renewed in me, and my love towards thee increased, I may remain perpetually thankful to thy immense charity to the last period of my life, until I come to enjoy thee, my only dear Lord, and most desired treasure, abounding with all joy and felicity, which through thy goodness be pleased to grant me, O most sweet Lord Jesus. *Amen.*

O most glorious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

13. **O** MOST sweet Lord Jesus, victorious Lion, invincible, triumphant, and immortal King; remember, I beseech thee, all the bitter pains and anguishes thou didst endure when, all the strength of thy soul and

body failing, bowing down thy sacred head, thou saidst, **IT IS CONSUMMATED.** O dearest Lord, by these thy deadly dolours, have mercy on me at my last passage, when my heart and soul shall be in anguish and anxiety. *Amen.*

O most noble Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

14. **O** MOST sweet Lord Jesus, only begotten Son of the eternal Father, figure of his substance, and splendor of his glory; remember that most earnest recommendation wherewith thou didst commend thy sweet and sacred soul to thy omnipotent Father, upon the cross, saying; **FATHER, INTO THY HANDS I COMMEND MY SPIRIT:** at which time thou didst hang naked upon the cross, with thy most holy body, all over wounded, rent, torn, and pouring forth streams of most precious blood; with thy face pale and wan, thy head crowned with thorns, thy arms extended, thy hands nailed, thy veins broken, thy bones disjoined, thy bowels of mercy opened, thy eyes weeping and obscured, thy voice failing, thy breast thirsting, and thy whole heart broken. O my most merciful Lord, unto all these cruel pains and torments didst thou deliver thy most sacred, innocent, tender, pure, and precious body, for the redemption of us most wretched, vile, and miserable sinners; and in this manner renderedst thou thy sweet soul to thy celestial Father; by which most precious and innocent death of thine, and by the virtue of thy holy cross, I beseech thee, O Father of Mercy, and omnipotent King of Saints, to give me grace to resist the world, the flesh, and the devil, that being dead to all terrestrial things, I may live to thee alone, and have the happiness to be received by thee at my last passage, when this my miserable exile shall be ended. *Amen.*

O most pious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

15. **O** MOST sweet Lord Jesus, most flourishing, true and fruitful vine, remember the superabundant effusion of thy precious blood, which thou didst pour forth so plenteously from all parts of thy holy body, like a cluster of pressed grapes, when thou thyself alone didst tread the wine press on the cross, and out of thy pierced side didst give us water and wine to drink, not leaving so much as one drop, being then like a bundle of pure and precious myrrh; thou wert hanging on nigh upon the cross, at which time the liquor of thy bowels dried up, the marrow of thy bones consumed, and thy most delicate and tender body wholly fainted and failed. O most sweet Lord Jesus, by this most liberal effusion of thy precious blood, by thy bitter death and passion, and all thy sacred wounds, vouchsafe to wound my heart with that tender love wherewith the holy heart of thy most blessed mother was wounded under the cross, that tears of love and penance may be my bread day and night, and convert me wholly to thee, that my heart may be thy perpetual habitation, my conversation pleasing and acceptable to thy divine majesty, and the end of my life so laudable, that having finished this mortal pilgrimage, I may be admitted into immortal glory, to praise and glorify thee, my sovereign Lord, in the sweet society of the holy angels and saints to all eternity. *Amen.*

O most gracious Lord Jesus, be propitious to me a sinner.—*Pater Noster.*—*Ave Maria.*

THE PRAYER.

O MOST sweet Lord Jesus Christ, son of the living God, vouchsafe to receive these prayers in union with that most exquisite love wherewith thou didst suffer all the wounds of thy most precious body, and be merciful to me thy poor unworthy servant, and all sinners, with all faithful souls, both living and dead, graciously granting to us all mercy, grace, remission of sins, and life everlasting. *Amen.*

FIFTEEN MEDITATIONS ON THE PASSION OF OUR SAVIOUR, JESUS CHRIST.

1. **O** GOOD and gracious Jesus! who, being most high in the glory of thy Father, and equal to his divine essence, didst vouchsafe of thy infinite charity to be made man, to be born in a stable, to be laid in a manger, to be circumcised, and to fly into Egypt; afterwards, to be baptized, to be tempted, to fast, to watch, to teach the ignorant, and heal the diseased; in thy whole life to suffer continual afflictions and persecutions; and at length voluntarily to suffer death on the cross; and all this for me, and wretches like me.

2. **O** GOOD and gracious Jesus! who, having eaten the Paschal Lamb with thy dearly beloved disciples, didst arise from supper, and gird thyself with a towel, and pour water into a basin, and kneel on thy knees, and humbly wash the feet of thy disciples, and wipe them with thine own hands.

3. **O** GOOD and gracious Jesus! who, when the time of thy death approached, didst bequeath a most excellent legacy to thy children, leaving us thy most sacred body to be our meat, and thy most precious blood to be our drink. No wit can reach, nor understanding penetrate the bottomless depth of this thy charity.

4. **O** GOOD and gracious Lord! who, entering into the garden of Olives, didst begin to fear and to be heavy, whereupon thou saidst to thy disciples, "my soul is sorrowful unto death;" and then leaving them, kneeledst upon the ground, and falling flat on thy face, didst pray to thy Father, "If it be possible, let this cup pass from me;" and yet, with perfect submission, didst wholly resign thyself to him, saying: "Father, not my will, but thine be done!" and at length, through most painful agony, thy afflicted and fainting body sweat drops of blood.

5. **O** GOOD and gracious Jesus ! who, inflamed with ineffable desire to redeem me, didst go to meet thine enemies, and sufferedst Judas the traitor to kiss thee, and thyself to be taken and bound with cords, and, as a malefactor, disgracefully led by the basest of the people to Annas ; where, with admirable meekness, thou receivedst a cruel stroke on thy face, most unjustly given thee by a vile wretch and slave.

6. **O** GOOD and gracious Jesus ! who, being fast bound, was led like a notorious malefactor from Annas to the house of Caiphas the High Priest ; where the Jews most unjustly accused thee, and with barbarous insolence spit upon thy meek and amiable face ; buffeting thy cheeks and blindfolding thine eyes, scornfully mocking, and maliciously affronting thee with injuries all that night.

7. **O** GOOD and gracious Jesus ! who, in the morning, wast brought into the presence of Pilate, and with a most sweet and humble countenance, casting thine eyes down, stoodst before him in the judgment hall ; and when thou wast most falsely calumniated by the Jews, and many insults and provocations were given thee, thou meekly heldest thy peace, and patiently sufferedst their unjust proceedings.

8. **O** GOOD and gracious Jesus ! who was sent from Pilate to Herod, who, out of vain curiosity, coveting to see some miracle at thy hand, demanded many things of thee, and the Jews continued still their perverseness against thee : but to all these thy meekness replied not a word ! wherefore, Herod and all his court despised thee, and putting on thee a white garment in scorn and derision, sent thee thus back again to Pilate. **O** unspeakable humility and obedience ! at the will of thy enemies, thou wentest forth and returnedst again, and wast led up and down from place to place, without gain saying, but suffering them to do whatever they would.

9. **O** GOOD and gracious Jesus ! who, in the judgment hall, was stripped naked, and, without any compassion, most cruelly scourged. There, was thy blessed, virginal and tender flesh cut with whips, torn with stripes, altogether mangled, deformed, and made black and blue with wounds ; so that the streams of thy most precious blood ran down on every side upon the earth.

10. **O** GOOD and gracious Jesus ! whom, after thy sharp and bloody scourging, to put thee to more shame and confusion, as also to increase thy torments, they clothed with an old purple garment, and plaiting a crown of thorns, pressed it on thy holy head, until the sharp points pierced thy temples, and thy most precious blood ran down, and covered thy face and neck ; they gave thee in derision a reed for thy sceptre, and kneeling down before thee in scorn, saluted thee, saying : " All hail, King of the Jews : " then took they the reed out of thy hand, and with it struck thy sacred head, and again spat upon thy sacred face.

11. **O** GOOD and gracious Jesus ! who wast brought forth from Pilate to the Jews to be gazed on, wearing the crown of thorns and purple garment ; Pilate, showing thee to the people, and saying, " Behold the Man ! " but they cried out with a loud rage and insatiable malice, " Crucify him, crucify him. "

12. **O** GOOD and gracious Jesus ! who wast delivered up to the will and pleasure of the Jews, who immediately led thee to be crucified, laying a heavy cross upon thy sore and bloody shoulders ; thus didst thou most humbly bear thy own cross, whose weight pained thee excessively ; and coming to the place, all weary and breathless, thou refusedst not to taste wine mingled with gall and myrrh which was the only relief there given thee.

13. **O** GOOD and gracious Jesus ! when thou wast again stripped naked, then were thy wounds, by violently pulling off thy clothes, renewed. What bitter pains didst thou suffer when thou wast, with cruel nails, fastened to the cross, and the joints of thy limbs stretched as on a rack ! O with what love and sweetness of charity didst thou offer thy hands and feet, to be bored through, whence, as from a fountain, thy precious blood gushed out.

14. **O** GOOD and gracious Jesus ! who, hanging on the cross between two thieves, wast assailed with blasphemies, and after so long a continuance of thy tortures, thou prayedst to thy Father to forgive them ; and even when their fury was at the highest, didst thou exercise the greatest bounty, promising paradise to the repenting thief, and bequeathing thy dearly beloved mother (who, pierced with sorrow, stood by the cross) to thy beloved disciple John, and in him to us all, to be our mother ; and after thou hadst suffered three long hours, intolerable pains and extreme thirst, they gave thee vinegar to drink, which, when thou hadst tasted, bowing down thy venerable head, thou yieldedst up thy spirit.

15. **O** GOOD and gracious Jesus ! O good Shepherd ! thus thou bestowedst thy life for thy sheep, and even after death, still thou wouldst suffer for us ; the sacred side of thy dead body being opened with a spear, out of which flowed water and blood : Thus, at last, ended all thy sufferings ; and thy enemies, having satisfied their thirst after thy blood, and being gone away, thy disciples came and took thy immaculate body down from the cross, and reposed it upon the knees of thy blessed mother, and after all imaginable expressions of piety, reverence and love, they wrapt it up in fine linen, and laid it in a new sepulchre

THE PRAYER.

O MILD and innocent Lamb of God ! thus heartily thou didst love me : these things thou didst for me : these pains most patiently and lovingly thou sufferedst for me ! What shall I render thee ? I adore and glorify thee, I praise thee and give thee thanks, with all the powers of my soul, Jesus, Son of the living God, King of kings, and Lord of lords ! Hail, most glorious Redeemer of our souls, whose death quickens and gives life to the world.

O blessed Saviour, have mercy on me, for thy goodness sake ; forgive me all my sins ; destroy and mortify in me whatever displeases thee ; make me one according to thy heart, and grant that, to the utmost of my power, I may most diligently imitate thy holy life. O blessed Father of heaven ! behold I offer thee the most holy incarnation, life and passion of thy dearly beloved Son, Jesus Christ, in full satisfaction for all my sins, and the perfect amendment of my life. Grant, most merciful Father, through the merits of thy only begotten Son, mercy and grace to the living, and to the souls departed, rest, and life everlasting. . *Amen.*

AN INSTRUCTION ON THE SACRAMENT OF MATRIMONY.—(From the Ritual.)

MATRIMONY is a holy state, originally instituted by Almighty God, between our first parents, in the earthly paradise ; (*Gen. ii.*) ratified and confirmed by the Son of God in the New Testament ; (*Matt. xix, 4, 5, 6.*) honored by his first miracle ; (*John, ii.*) and raised to the dignity of a *Sacrament*, as a *most holy sign* and mysterious representation of the indissoluble union of Christ and his Church ; to which he has been pleased to annex in favor of the worthy receivers a sanctifying grace, in order to enable them to love one another according to God, to restrain the violence of carnal concupiscence ; to bear with each other's weaknesses

mutually to help each other : to walk as it were hand in hand in the way to heaven : and to bring up their children, if they should be blessed with any, in the fear and love of God.

Seeing therefore this state is so very holy, and instituted for such great and holy ends, and moreover has so great a grace annexed to it (when the sacrament of Matrimony is worthily received) as to put the married couple into the way of being happy both in this world and the next : you should enter upon this holy state, and receive this *great sacrament*, with such dispositions, as may effectually secure to your souls so heavenly a grace. Your first care therefore should be, to come to this sacrament with *a conscience purified by repentance* from all wilful sin, lest otherwise you incur the guilt of a sacrilegious profanation of this divine institution, and instead of a blessing, receive here your condemnation, with evident danger of entailing upon yourselves a long train of miseries in this life, and eternal miseries in the next. Your *intention* ought also to be *pure*, that is, you ought to embrace this holy state with a view to promote the glory of God and the salvation of your souls, and to answer the holy ends for which God ordained it ; lest if you should *in such manner receive Matrimony as to shut out God from yourselves and from your mind—you should*, as the scripture says, (*Job, vi. 16, 17,*) *fall under the power of the devil.*

You are not only to come to *receive* this sacrament with *purity of conscience* and *purity of intention*, but you must take care not to admit of any thing in the celebrating of your marriage, which may be either inconsistent with your religion, or contrary to that modesty, decency, and sanctity, which become Christians at all times, and more especially on so sacred and solemn an occasion.

As to your mutual obligations and the duties you owe to each other, in the state which you are now entering into, you may learn them from the word of God. St. Paul says, *Ephes. v. Husbands, love your wives, as*

Christ also loved the church, and delivered himself up for it—so also ought men to love their wives, even as they love themselves, 1 Pet. i. 3. Dwelling with them according to knowledge, giving honor to the woman as to the weaker vessel—and let wives be subject to their husbands as to the Lord ; for the husband is the head of the wife, as Christ is the head of the church. Therefore as the church is subject to Christ, so also let wives be subject to their husbands in all things. And the same apostle, in the seventh chapter of the first epistle to the Corinthians, has inculcated other duties which married persons owe to each other ; and with which all persons who enter into the married state should make themselves well acquainted, by seeking instruction from their pastor.

When married, you are joined together in a holy band, made and sanctified by God himself, and not to be dissolved but by death. You should therefore endeavor, with all your power, to preserve and cultivate in your souls the grace of this great sacrament which you have received, and to live up to the sanctity of it in all respects. You must be faithful to each other : you must love each other : you must bear with each other's weaknesses : you must mutually cherish and assist each other : you must endeavor to walk hand in hand to heaven : you must preserve unviolated the solemn promises of fidelity, which, in the presence of God, and his church, you made to each other : and even between yourselves must admit of no other liberties than what the law of God, and the holy ends for which matrimony was instituted, ordains or allows of : for such would be criminal violations of the sanctity of your state ; they would give Satan power over you, and would remove God far from you. If it should please God to bless you with children, let it be your first, your immediate care, after they are born, to make an offering of them to him ; and as soon as possible, procure them to be washed from their original sin, and enrolled amongst the number of his adopted children

by the sacrament of Baptism: and afterwards, in their earliest infancy, as soon as they can speak, begin to teach them the principles of the Christian faith, and the duties of a Christian life. Watch over them with carefulness and diligence: keep them out of evil company and all the dangerous occasions of sin, and train them up in the fear and love of God, always remembering that you will one day have to give an account to God concerning your discharge of these duties, and if any of them should perish through your neglect of giving them a proper education, he will require their souls at your hands. Live therefore in the fear of God, faithfully observing all his divine commandments; be regular in your public and private devotions; mutually encouraging each other in the practice of virtue, and the blessing of God, the Father, the Son, and the Holy Ghost will descend upon you, and remain always with you.

N. B.—Before you receive the sacrament of Matrimony, daily offer up some prayers to obtain the Divine blessing; and for this purpose ask your Director some days beforehand what devotions he recommends to you for that end, and faithfully perform them, as well as such prayers of thanksgiving afterwards, which he may judge proper.

Q. *What are the ceremonies of marriage?* A. In Catholic countries, publication of the intended marriage having been made on three solemn days, in the parish church or churches where the parties designing marriage lived, they should be accompanied to the church by their parents and friends, in testimony that their marriage is lawful and voluntary; when entered the church, the priest having asked, and found no impediment, requires their consent, saying, N, *Wilt thou take N, here present for thy lawful wife, according to the rite of the holy mother Church?* A. *I will.* Then he asks the woman: N, *Wilt thou take N, here present for thy lawful husband, according to the rite of the holy mother Church?* A. *I will.*

Here her father or some friend gives her to the man,

who in his right hand takes her right hand, (bare if a maid, covered if a widow,) who mutually betroth themselves to each other, the man saying after the priest: *I, N, take thee N, to be my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, till death us do part, if holy Church will it permit, and thereto I plight thee my troth.*

The woman then loosing her hand, joins it again, saying after the priest: *I, N, take thee N, to be my wedded husband, &c.*, as before. Their troth thus mutually given, the priest says,—

And I, as God's minister, do join you together in marriage, in the name of the Father, and of the Son, and of the Holy Ghost, &c.

Then the man lays gold, money, and a ring, on the book, which ring, when blest, the man takes from the priest, and holding the woman's right hand in his left, says after the priest,—

With this ring I thee wed, this gold and silver I thee give, and with my body I thee worship, and with all my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost, &c.

In saying, *in the name of the Father*, the spouse puts the ring upon the woman's thumb; *and of the Son*, on the next finger; *and of the Holy Ghost*, on the next; in saying *Amen*, on the next; where he leaves it, in token of endless love and fidelity.

The wife receives the gold and silver given her as a pledge of a mutual participation of all her husband's goods, of which she may dispose, by his permission.

Their joining hands before, signifies the free delivery of their bodies one to the other, and of all they have for a mutual assistance of soul and body.

After prayers ended, and the priest's blessing received, they return home, but must always remember to beseech God for his assisting grace to rightly discharge their mutual duties, and do his will.

A LITANY FOR CHILDREN.

LORD have mercy on us. *Christ have mercy on us.*
 Lord have mercy on us.

Jesus, the almighty God,
Jesus, the God of peace,
Jesus, the lover of mankind,
Jesus, model of meekness and humility,
Jesus, model of innocence and simplicity,
Jesus, model of truth and sincerity,
Jesus, model of chastity and purity of heart,
Jesus, pattern of submission and obedience,
Jesus, pattern of mildness and gentleness,
Jesus, pattern of charity and good will to men,
Jesus, pattern of all virtues,

Have mercy on us.

Be merciful, O *Jesus*, and spare us.

Be merciful, O Jesus, and hear us.

From all irreligion,
 From profane ridicule, and contempt of what is holy,
 From the neglect of what we know to be our duty,
 From carelessness in performing it,
 From indevotion at our prayers,
 From the neglect of thy calls and inspirations,
 From lying, deceit, and hypocrisy,
 From all disrespect and disobedience to our parents
 and superiors.

Lord Jesus, deliver us.

From stubbornness and obstinacy,
 From ingratitude to those who do us good,
 From all ill will,
 From hatred and aversion,
 From ill nature and spitefulness,
 From seeking revenge,
 From a heedless and unthinking life,
 From too great a love of ourselves and our own wills,
 From the contempt of advice,
 From inattention to learning, and the instructions of
 our superiors,
 From all loss of the valuable time of youth,

We sinners, beseech thee hear us.

That we may love thee above all things, and our neighbor as ourselves,

That our love of thee may show itself in the observance of thy commandments,

That the love of our neighbor may appear in always doing to him, as we wish him to do to us,

That we may never deceive our neighbor by fraud, lying, or any cunning devices of the heart,

That we may be grateful to thee the giver of all good gifts,

That we may live soberly, justly, and godly; and keep our thoughts free from all the defilements of sin;

That our thoughts, words, and actions, may be directed to thee, who art the author of life here, and happiness hereafter,

That we may be sensible of the advantage we have over many others, of knowing thee and our duty,

That we may make a good use of this advantage, by seeking instruction, loving our prayers, our learning, and all other duties,

That we may love order, regularity, and good discipline,

That we may hate idleness, as the source of much wickedness,

That we may always remember, that cursed is he, who doth the work of God negligently,

That a spirit of mildness and gentleness to others may appear in all our actions,

That we may bear with others' failings, as we wish them to bear with our own,

That we may live together as brothers, children of the same Father, and looking for the blessed hope, and coming to thee, our Lord and Saviour, *Jesus Christ.*

Lamb of God, who takest away the sins of the world spare us, O Lord Jesus.

We beseech thee, hear us.

Lamb of God, who takest away the sins of the world,
hear us, O Lord Jesus.

Lamb of God, who takest away the sins of the world,
have mercy on us, O Lord Jesus.

Christ Jesus, hear us.

Christ Jesus, graciously hear us.

Let us pray

O JESUS, our merciful Redeemer, who didst cal children to thee, didst embrace them, and give them thy blessing, give thy blessing to *us* also, we beseech thee, for this day, and through the course of our lives. Grant that we may ever love thee above all things, and with our whole hearts love our neighbor as ourselves, and ardently aspire after that happiness, for which we were created.

Bless our parents, teachers, relations, and benefactors: preserve them from evil, and direct them to all good; and grant that we may all meet together in thy eternal kingdom. *Amen.*

A PRAYER

That may be said by Parents, Tutors, &c.

O FATHER of mankind, whose providence has entrusted these children to my care, be thou their Father and their God, and mercifully supply by thy goodness whatever is wanting on my part.—Confirm them against the corruption of the world and of sin: deliver them from the effects of a vain and inconstant mind: give them discretion to avoid all snares, and to choose that which is best: and in all their undertakings be thou a blessing to them, this day and for ever: that, living here thy faithful children, they may come at length to that inheritance, which Christ has purchased for them. *Amen.*

APPENDIX.

PRAYERS BEFORE MASS.

ON SUNDAYS.



IN the name of the Father, and of the Son, and of the Holy Ghost. A. Amen.

O Lord, open thou our lips.

A. *And our mouths shall declare thy praise.*

Let us adore the Lord of Glory.

A. *Let us adore the God of our salvation.*

The King of Heaven inviteth us, and graciously calleth us into his sacred presence: to him we owe all the days of our lives; let us give, at least, this one to his service.

A. *Let us adore the Lord of Glory.*

Always are the angels assembled in their choirs above; always are the saints ready with their hymns; behold now the church also prepareth her solemn offices, and summoneth all her children to bring in their tribute of prayer and praise.

A. *Let us adore the God of our salvation.*

Come let us rejoice before the Lord; let us sing joyfully to God our Saviour; let us make haste to approach his presence and proclaim his praises: for the Lord is a great God, and a great King above all gods; in his hands are all the ends of the earth.

A. *Let us adore the God that made us.*

Let us adore, and fall down, and lament before the Lord that made us: for he is the Lord our God, and we are his people, and the sheep of his pasture.

A. *Let us adore and fall down before him.*

To-day, if ye shall hear his voice, harden not your hearts, but listen awfully to his word, and bend your knees before his holy altar.

A. *We will adore the Lord of Glory, we will worship the God of our salvation. Our Father, &c.*

An Act of Faith.

WE most firmly believe there is one only true and living God; but that in this one God there are three persons, the Father, the Son, and the Holy Ghost: That the Son took to himself the nature of man from the Virgin Mary's womb, by the operation of the Holy Ghost; and that, in this our human nature, he was crucified and died for us: That afterwards he rose again, and ascended into heaven; whence he shall come to reward the just with everlasting glory, and to inflict everlasting punishments on the wicked. Moreover, we believe whatsoever else the Catholic church proposeth to be believed; and this, because God, who is the sovereign truth, which can neither err, nor lead into error, hath revealed all these things to this his church.

A. Grant, O God, that we may humbly receive, and firmly hold fast all those truths, which thou hast revealed, and thy church hath proposed to our belief.

An Act of Hope.

O GOD, relying on thy almighty power, and thy infinite mercy and goodness; and because thou art faithful to thy promises: we trust in thee that thou wilt grant us forgiveness of our sins, through the merits of *Jesus Christ* thy Son: and that thou wilt give us the assistance of thy grace, with which we may labor to persevere to the end in the diligent exercise of all good works, and thus deserve to obtain the glory which thou hast promised in heaven.

A. This hope, thus grounded on thy mercy, thy power, and thy promises, still more, O God, confirm and strengthen in us.

An Act of Charity.

WE love thee, O God, with our whole hearts, and above all things, because thy infinite perfections are most worthy of our love, and because thou art infinitely good to us. For thy sake, also, we desire to love

every neighbor as we do ourselves; we renounce every thought which is contrary to that love of one another, by which men are known to be the disciples of thy Son; we forgive all who have any way injured us, and we beg thy grace and mercy for all the world.

A. Thus only, O Lord, can we satisfy our duty, and thy commandments, of loving thee above all things, and our neighbor as ourselves.

An Act of Contrition.

O GOD, who art infinitely holy, and ever hatest sin: we beg thy pardon for all our offences against thee; we detest them all, and are sorry for them, because they are displeasing to thee, O God of infinite goodness: by thy grace we will endeavor to sin no more, and we will avoid those occasions that have hitherto led us into sin.

A. Wherefore, O God, we come before thee this day, to beg pardon for all our past transgressions, and to implore thine assistance for the time to come.

FOR THE WINTER QUARTER, BEGINNING WITH ADVENT.

THE LITANY.

LORD, have mercy on us.

Christ, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

O God eternal Creator of all things,

Father of our Lord Jesus Christ,

Father of Glory, and Lord of Heaven and Earth,

Father of mercies, and God of all comfort,

Who hast made us to thy own image,

Who hast redeemed us by thy only Son,

Who hast adopted us thy children,

Have mercy on us.

Who hast given thy angels charge over us,
 Who hast encompassed us with all blessings,
 Who hast prepared for us an eternal kingdom,
 Who hast called us into the fellowship of thy Saints,
 Who givest a good spirit to those that ask it,
 Who showest mercy to those that seek it,
 Who art blessed on thy throne of glory,
 Who art adored by all the blessed,
 Who art the happiness of the elect,
 Who art served by all creatures,
 Who permittest us, wretched sinners, to praise thy
 name,

Have mercy on us.

Who art the comfort of our pilgrimage, and object
 of our hope,

Be merciful, O Lord, and spare us.

Be merciful, O Lord, and hear us.

From the spirit of infidelity,
 From profaneness and irreligion,
 From the contempt of thy worship,
 From the abuse of those places which are sacred to
 thee,

O Lord, deliver us.

From the neglect of our prayers,
 From all kind of irreverence in thy holy presence,
 From sloth, coldness, and indevotion in time of
 prayer,
 From a dissipated and worldly spirit at that holy time,
 From dejection and want of hope,

We sinners, *beseech thee hear us.*

That we may be ever thankful for whatever oppor-
 tunities thou art pleased to give us of meeting in
 thy worship,

That we may lay hold of all such opportunities for
 thy greater glory, and the good of our souls,

That we may ever appear before thee with a
 sense of our unworthiness, and of thy awful
 majesty, in whose presence the pillars of heaven
 tremble,

That we may come before thee, as sinful creatures,

We beseech thee, hear us.

admitted into the choirs of blessed spirits, with them to join our praises, and permitted to adore before thy throne,

That we may come before thee as petitioners whose wants are infinite, who can have no supply but from thy bounty,

That we may come before thee, as poor wretched creatures, perishing under variety of distempers, who have no hopes of help but from thy hand,

That we may come before thee, as humble and unhappy criminals, who stand sentenced to the torments of an everlasting death, and can have no deliverance but from thy mercy,

That hence, as often as we appear before thee, it may ever be with a reverence becoming thy Majesty, with a heart fixed on thy goodness, and with a fervency answerable to our wants,

That thou wouldst vouchsafe to give a like spirit to all the faithful, that so all indecencies, irreverences, abuses, and scandals, may be removed from all places of thy worship,

That as to us, thou hast mercifully enlarged the liberties of thy worship, so throughout the world all restraints may be removed,

That thou wouldst mercifully assist us in preparing our hearts to be the temples of the Holy Ghost, that so thou, O God, mayest ever abide within us.

That while we serve thee with outward decency, we may be likewise solicitous to adore thee in spirit and truth,

That thou wouldst vouchsafe graciously to hear us, Son of God,

Lamb of God, that takest away the sins of the world, spare us, O Lord.

Lamb of God, that takest away the sins of the world, hear us, O Lord.

We beseech thee, hear us.

Lamb of God, that takest away the sins of the world,
have mercy on us.

Christ, hear us.—*Christ, graciously hear us.*

Let us pray.

SHOW mercy to us, O God, and grant these our requests; not only to us, but to all the faithful, that all may serve thee in spirit and truth: that all abuses, irreverences, and scandals being banished from the places of thy worship, they may become the houses of prayer, and nothing be admitted there but what is well pleasing in thy sight, through *Jesus Christ* our Lord. *Amen.*

May the blessed Virgin Mary, and all the saints, be our intercessors with the Lord, that we may be succored and secured by him, who liveth and reigneth to everlasting ages. *A. Amen.*

A Prayer before the Instructions.

O INCOMPREHENSIBLE Creator, the true fountain of light, and only author of all knowledge, vouchsafe, we beseech thee, to enlighten our understandings, and to remove from us all darkness of sin and ignorance. Thou, who makest eloquent the tongues of those that want utterance, direct our tongues, and pour on our lips the grace of thy blessing. Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace: that what we hear we may apply to thy honor and the eternal salvation of our own souls, through *Jesus Christ* our Lord. *Amen.*

The Epistle and Gospel of the day are now read, after which follows the Instruction, and then this

PRAYER.

STRENGTHEN our minds, we beseech thee, O Lord, with the power of thy grace; that as we have now heard what our duty is, we may be enabled to accomplish it, through *Christ* our Lord. *Amen.*

A Prayer to be said by the Priest immediately before Mass.

AND now, O God, calling to mind, with the greatest gratitude, the blessed passion of thy Son *Christ* our Lord, as also his resurrection from the dead, and his glorious ascension into heaven; we prepare to offer to thy divine Majesty, a pure, holy, and spotless victim; for so thou hast ordained it; the holy bread of eternal life, and the cup of our salvation. Look down, therefore, upon them, O Lord, with a propitious and serene countenance, and accept them, as thou wast pleased to accept the offerings of thy righteous servant Abel, and the sacrifice of our father Abraham, and that which thy high-priest Melchisedec offered to thee, a holy sacrifice, and a spotless victim.

THE LITANY FOR CHRISTMAS.

GLORY be to God on high.

And peace on earth to men of good will.

We praise thee. *We bless thee. We adore thee.*

We glorify thee; we give thee thanks for thy great glory.

Lord God, heavenly King, Father almighty.

Lord Jesus Christ, the only begotten Son.

Lord God, Lamb of God, Son of the Father, **who** takest away the sins of the world.

Have mercy on us.

Who takest away the sins of the world.

Hear our prayers.

Who sittest at the right hand of the Father.

Have mercy on us.

For thou only art holy.

Thou only art our Lord.

Thou only, O Jesus Christ, art most high, together with the Holy Ghost, in the glory of God the Father **Amen.**

Blessed Jesus, true God and man, born in the form of a helpless infant.

Praise and glory be to thee for ever.

Blessed Jesus, who, having the heavens for thy throne, didst yet choose a poor stable for thy abode.

Praise and glory, &c.

Blessed Jesus, who, being God incomprehensible, wast pleased, in love to us, to be wrapped up in swaddling clothes and laid in a manger.

Praise and glory, &c.

Blessed be the Lord God of Israel, because he hath visited, and hath wrought the redemption of his people.

And he hath raised up to us a powerful salvation in the family of David his servant.

As he spoke by the mouth of his holy Prophets who were from the beginning.

That he would save us from our enemies, and from the hand of all that hate us.

To show his mercy towards our fathers, and to be mindful of his holy covenant.

According to the oath, which he swore to our father Abraham to grant to us.

That being delivered from the hands of our enemies, we might serve him without fear.

In holiness and justice before him all our days.

Through the bowels of the mercy of our God, the rising light hath visited us from on high ;

To enlighten them that sit in darkness and in the shades of death, to direct our feet in the way of peace.

Glory be to the Father, &c.

Let us pray.

O ETERNAL God, Father Almighty, who, in compassion to lost men, didst send thy only Son to become his Redeemer from that unhappy state ; grant, we beseech thee, that we, who are here assembled to acknowledge the mercy of this time, may find the benefit of it in our souls, in the pardon of all our sins : through the same Lord *Jesus Christ, &c.* A. Amen.

FOR THE SPRING QUARTER, BEGINNING WITH LENT.

The Prayer and Acts as in the first Quarter, (354,) after which

THIS LITANY.

LORD, have mercy on us.

Christ, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

Jesus, who on this day of the week didst arise from the dead,

Jesus, who on the same day didst put on a life immortal,

Jesus, who on the same day didst appear to *Mary Magdalen*, and to the apostles,

Jesus, who on the same day didst open the eyes of the two disciples going to *Emmaus*,

Jesus, who on the same day didst comfort thy apostles, and give them thy peace,

Jesus, who on the same day didst confirm thy apostles in the faith of the resurrection, by showing thy hands and thy feet,

Jesus, who on the same day didst breathe on thy apostles, and give them the Holy Ghost,

Jesus, who on the same day didst open their understanding to know the Scriptures,

Jesus, who on the same day didst give them power to forgive sins,

Jesus, who on the same day didst send the apostles upon their mission, and didst command them to go and teach all nations,

Jesus, who on a Sunday didst condescend to the weakness of *St. Thomas*, and by the evidence of thy sacred wounds didst heal his unbelief,

Have mercy on us.

Jesus, who on a Sunday didst send down the Holy Ghost upon the apostles, and thus prepare them for laying the foundation of thy Church,

Jesus, who on the same day didst move thy apostle *Peter* to preach the first Christian sermon to the *Jews*, to the conversion of three thousand,

Be merciful, O *Jesus*, and spare us.

Be merciful, O Jesus, and hear us.

Have mercy on us.

From the abuse of this day, which we are commanded to keep holy,

From sloth and indevotion,

From the neglect of prayer, and of thy sacred word,

From all occasions of misspending this day,

From whatever is an offence to God, or a scandal to the weak,

Preserve us, O Lord.

We sinners, *beseech thee hear us.*

That we may have thy grace to sanctify this day as thou hast commanded,

That we may, this day, labor to arise to a new life,

That we may, this day, examine into the state of our souls, and resolve to amend whatever is displeasing to thee,

That we may be converted from all our evil ways, and, by a sincere repentance, obtain thy peace,

That we may, this day, be so strengthened in our faith, as to bend our whole endeavors upon seeking those eternal goods which faith teaches us, and live by faith,

We beseech thee, hear us.

That thy Holy Spirit would, this day, descend and take possession of our hearts, and so confirm us in every duty, that no earthly considerations may be able to prevail against us, to the transgression of thy law,

That we may, this day, join with the blessed above, in praising, adoring, and praying to thee, and prepare our souls to celebrate, with them, an eternal Sabbath,

That we may not give this day to earth or self-love,

which is consecrated to Heaven, but employ it
 in such exercises as may raise our hearts above
 creatures, and unite them to thee by love, who
 art our only Sovereign and everlasting Good,
 That thou wouldst vouchsafe graciously to hear us,
 and grant these our petitions,
 Son of God,

We beseech thee, hear us.

Lamb of God, that takest away the sins of the world,
spare us, O Lord.

Lamb of God, that takest away the sins of the world,
hear us, O Lord.

Lamb of God, that takest away the sins of the world,
have mercy on us.

Christ, *hear us.—Christ, graciously hear us.*

Let us pray.

O GOD, the Protector of all that hope in thee, without
 whom nothing can have either strength or holiness,
 multiply thy mercy, we beseech thee, upon us, that thou
 being our governor and our guide, we may so pass
 through the goods of this life, as not to lose those which
 are eternal; through *Jesus Christ* our Lord. *Amen.*

THE LITANY FOR EASTER.

LET us sing Allelujahs to the King of Glory, because,
 having laid down his life for our redemption, he is
 now risen to a life immortal.

*Come, let us rejoice in God our Saviour, because he
 hath redeemed his people, and is risen triumphant over
 the powers of hell.*

Praise our Lord, for he is good; for his mercy con-
 tinueth for ever.

*Let those speak who have been redeemed by our Lord;
 who have been delivered by him out of the hands of his
 enemy.*

That sat in darkness and in the shade of death, straitened with poverty, and bound in irons.

And in their tribulation they cried to our Lord, and he relieved them from all their calamities.

And he brought them out of darkness, and out of the shade of death, and broke asunder their chains.

Let them praise our Lord for his wonderful deeds to the sons of men.

For he hath made the brazen gates fly in pieces, and hath broken the iron bars.

My soul, bless our Lord : O Lord my God, thou hast made thy greatness wonderfully to appear.

Thou hast put on majesty and glory ; thou art clothed with light as with a garment.

By the strength of thy arm thou hast dispersed thy enemies ; and thy youth is renewed as that of an eagle.

A voice of joy and of salvation is heard in the tents of the just.

The stone, which the builders rejectea, is made the corner stone.

This is the work of our Lord, and it is wonderful in our eyes.

This is the day which our Lord hath made, let us triumph and rejoice therein.

Make this a day of solemnity, because our Lord is exalted above his enemies.

Sing to our Lord a new canticle, let his praise be celebrated in the assembly of saints.

Come, let us rejoice in God our Saviour, because he hath redeemed his people, and is risen triumphant over the powers of hell.

Jesus, Redeemer of mankind, have mercy on us.

Jesus, who hast cleansed us by thy blood, have mercy on us.

Jesus, the conqueror of sin and death, have mercy on us.

We sinners, beseech thee to hear us.

That we may put off the old man with his acts,
 That we may not be conformed to this world,
 That we may deny all ungodliness and worldly de-
 sires,

That we may live soberly, justly, and piously,
 That being dead to sin, we may live to justice,
 That arising with thee, our Redeemer, we may die
 no more,

We beseech thee to hear us.

Lamb of God, that takest away the sins of the world,
spare us, O Lord.

Lamb of God, that takest away the sins of the world.
hear us, O Lord.

Lamb of God, that takest away the sins of the world.
have mercy on us.

Christ, hear us.—*Christ, graciously hear us.*

Let us pray.

O GOD, who, by thy only Son, hast this day opened
 the passage to eternity, through his victory over
 death ; vouchsafe, we beseech thee, so to confirm us by
 thy grace, that we may walk in all our ways, like those
 who have been redeemed from sin : through the same
Jesus Christ our Lord. Amen.

THE LITANY FOR WHITSUNTIDE.

COME, Holy Spirit, send down from heaven the rays
 of thy divine light.

*Come thou, who art the father of the poor, the author
 of all good gifts, and the light of our hearts.*

Come thou, the best of comforters, the sweet guest
 and sweetest refreshment of our souls.

*The Rest of our labors, the Ruler of our passions, the
 Comfort of our tears.*

O blessed Light, come, penetrate the very centre of
 the hearts of the faithful.

*Without thy grace, what can man do ? how can he
 guiltless be ?*

Wash therefore, Lord, our polluted souls, water our barren clay, and heal our wounds.

Soften our stubborn wills, inflame our tepid hearts, and guide our wandering steps.

Grant to thy faithful, who trust in thee, the treasure of thy sevenfold gifts.

Grant us a virtuous life, a happy death, and a happy eternity. Amen.

Send then, O God, we beseech thee, the Holy Ghost into our hearts ; and, by his sacred presence and almighty power, may he banish from thence the spirit of the world, and of a disorderly life,

The spirit of sloth, of self-love, and of the love of ease,

The spirit of hatred and contention,

The spirit of intemperance and impurity,

The spirit of pride, vanity, and all manner of ambition,

The spirit of envy and contention,

The spirit of detraction, calumny, and all kind of uncharitableness,

The spirit of dissembling, flattering, and lying,

The spirit of revenge, passion, and impatience,

The spirit of incredulity and profaneness,

The spirit of immoderate solicitude and worldly care.

The spirit of tepidity, coldness, and indevotion,

The spirit of prodigality and of covetousness,

The spirit of lightness and inconstancy,

And may he give us the spirit of universal charity, by which we may love God above all things, and our neighbors as ourselves,

Lamb of God, that takest away the sins of the world, *pare us, O Lord.*

Lamb of God, that takest away the sins of the world, *hear us, O Lord.*

Lamb of God, that takest away the sins of the world, *have mercy on us.*

Christ, hear us.—*Christ, graciously hear us.*

We beseech thee, hear us.

Let us pray.

WE beseech thee, O Lord, that thy Holy Spirit, which proceedeth from thee, may enlighten and regenerate our hearts, and guide us into all truth, according to the promise of thy Son; who liveth and reigneth with thee, in the unity of the same Holy Ghost, &c. *Amen.*

A Prayer before the Instructions.

O INCOMPREHENSIBLE Creator, the true fountain of light, and only author of all knowledge, vouchsafe, we beseech thee, to enlighten our understandings, and to remove from us all darkness of sin and ignorance. Thou, who makest eloquent the tongues of those that want utterance, direct our tongues, and pour on our lips the grace of thy blessing. Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace: that what we hear we may apply to thy honor and the eternal salvation of our own souls through *Jesus Christ* our Lord. *Amen.*

FOR THE SUMMER QUARTER, BEGINNING WITH TRINITY SUNDAY.

The Prayers and Acts as in the first Quarter, (354,) after which

THIS LITANY.

LORD, have mercy on us.

Christ, have mercy on us.

Jesus, receive our prayers.

Lord Jesus, grant our petitions.

I. O God the Father, eternal Fountain of all being, Thou, who hast chosen us in thy Son, before the creation of the world,

Thou, who didst so love the world, as to give thy only Son to redeem it,

Thou, who hast prepared for us a glorious inheritance if we love thee, and keep thy commandments,

II. O God the Son, eternal Word of the Father,

Have mercy on us

Thou, who, to save us sinners, tookest upon thee
the frail nature of man,

Thou, who, for our redemption, becamest obedient
to death, even the death of the cross,

Thou, who, at the last and dreadful day, wilt come
with glory to judge the living and the dead,

III. O God the Holy Ghost, proceeding from the
Father and the Son,

Thou, by whom was wrought the glorious mystery
of our Saviour's incarnation,

Thou, who art the free dispenser of all graces, and
our faithful comforter in all afflictions ;

O sacred Trinity, three persons and one God of
equal glory, and co-eternal majesty,

O sacred Trinity, from whom, by whom, and in
whom are all things,

O sacred Trinity, to whom all the angels and saints
of heaven continually sing, Holy, Holy, Holy,

Blessed for ever be thy name, eternal Father of
our Lord Jesus Christ, for the immensity of thy
power, which at first created all things of no-
thing, and still preserveth them, that they return
not again to nothing,

For the riches of thy bounty, which filleth every
thing, according to its capacity ; and for the wis-
dom of thy counsels, which sweetly dispose, and
irresistibly govern the whole frame of the world,

For thy provident forewarning us against the danger
of sin, by threatening hell to our offences ; and
for thy gracious inviting us to our happiness, by
promising heaven as a reward to our obedience,

And blessed be thou, O Jesus, Son of God, and
Saviour of mankind, for thy infinite glory in it-
self, and thy infinite love towards us,

For thy meek subjection to thy parents for thy
fasting and retirement ; for thy miraculous and
beneficent works ; for all thy sufferings and ig-
nominious death,

Have mercy on us.

My soul doth magnify thee, O Lord.

For thy glorious resurrection from the grave, and triumphant ascension into heaven ; for sending the Holy Ghost to abide with thy church forever, and promising to be with us thyself to the end of the world,

And blessed be thou, O God the Holy Ghost, who proceedest from the Father and the Son, for thy continual preservation of the church in truth, unity, and holiness ; for infusing the love of God into our hearts, and comforting us in all our temporal distresses with the hope of eternal happiness,

And blessed be thou, O Lord, among thy innumerable benefits, for thy One, Holy, Catholic, and Apostolic Church ; for the steadiness of faith, and peace of conscience, which we experience by relying on her authority ; for the adorable sacrifice of the altar, and the plentiful means of salvation, which we so happily enjoy, by embracing her communion ;

For the particular benefits bestowed upon us, and the many dangers from which thou hast defended us ; for our education, health, condition, and state of life ; for our daily bread, and all thy other temporal blessings,

For the checks of our own conscience, and the motions of the Holy Spirit ; for thy patience in expecting our repentance, and for the opportunities which thou offerest us of amending our lives ; for our frequent deliverance from the occasions of sin, and for all thy other spiritual blessings.

A. My soul doth magnify thee, O Lord, and my spirit rejoiceth in God, my Saviour.

Be thou exalted, O God, above the clouds : and thy glory above the heavens.

A. Whilst we live, we will sanctify thy name ; we will sing praises to our God, whilst we have any being.

O Lord, hear my prayer ; *And let my cry come to thee*

My soul doth magnify thee, O Lord.

Let us pray.

ALMIGHTY and ever-living God, from whom descendeth every good and perfect gift, graciously accept this humble tribute of praise and thanksgiving from us thy servants, and mercifully grant that the frequent meditation of thy infinite goodness may force our wills to love thee above all things, and the serious consideration of thy incomprehensible Majesty captivate our understanding to the obedience of Faith, that we may here, in reverence to thy word, believe what we do not see, and hereafter in the blissful vision of thy glory see more than we now believe ; through *Jesus Christ* our Lord. *Amen.*

A Prayer before the Instructions.

O INCOMPREHENSIBLE Creator, the true fountain of light, and only author of all knowledge, vouchsafe, we beseech thee, to enlighten our understandings, and to remove from us all darkness of sin and ignorance. Thou, who makest eloquent the tongues of those that want utterance, direct our tongues, and pour on our lips the grace of thy blessing. Give us a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of thy holy grace : that what we hear we may apply to thy honor and the eternal salvation of our own souls, through *Jesus Christ* our Lord. *Amen.*

FOR THE AUTUMN QUARTER, BEGINNING WITH SEPTEMBER.

The Prayers and Acts as in the first Quarter, (354,) after which

THIS LITANY.

LORD, have mercy on us.

Christ, have mercy on us.

God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

That we may learn to submit our reason to the obedience of faith, and so much the more exalt the wonders of thy goodness, as they exceed the capacity of our understandings,

That we may continually praise thy sovereign Majesty for the being thou hast given us, acknowledging our dependance on thee, and adoring thy unsearchable counsels in the government of the world,

Vouchsafe, O God, to conduct us by thy wisdom, to restrain us by thy justice, to comfort us by thy mercy, to defend us by thy power,

To thee we desire to consecrate all our thoughts, words, actions, and sufferings; that henceforward we may think of thee, speak of thee, constantly refer all our actions to thy glory, and suffer willingly whatever thou shalt appoint,

Give us strength to subdue our passions, to overcome temptations, and to acquire the virtues that are proper for our state,

Fill our hearts with affection for thy goodness, a hatred for our faults, a love of our neighbor, and a contempt of the world,

Teach us to be submissive to our superiors, condescending to our inferiors, faithful to our friends, and charitable to our enemies,

Assist us to overcome sensuality by mortification, avarice by almsdeeds, anger by meekness, and tepidity by devotion,

Make us prudent in our undertakings, courageous in dangers, patient in afflictions, and humble in prosperity,

Grant that we be punctual at our morning and evening devotions, temperate at our meals, diligent in our employments, and constant in our good resolutions.

Hear us, O Lord.

Let our consciences be ever upright and pure, our exterior modest, our conversation edifying, and our comportment regular,

Discover to us the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Be merciful, O Lord, and spare us.

Be merciful, O Lord, and hear us.

From the dangers most justly threatening our sins,

From the spirit of pride, profaneness and hypocrisy,

From schism, heresy, and all blindness of heart,

From all uncleanness, gluttony, drunkenness, swearing, and the false liberty of an undisciplined life,

We sinners, *beseech thee, hear us.*

That in thy temple and in thy solemn worship all may behave themselves, both pastor and people, with that true piety, reverence, and respect, as becomes thy adorable Majesty,

That it may please thee mercifully to look down from heaven on those that suffer, and strengthen them in their afflictions,

That it may please thee particularly to have mercy on our relations, friends, and benefactors, and open their eyes to see the beauty of thy truth, and give them grace to embrace it,

That by no temptation the weakest of us may be drawn to fall away from thee and thy truth,

That it may please thee to preserve the Catholics of this land from all sin and wickedness, and so to adorn their lives with solid piety, that others, seeing their good works, may glorify thee, our heavenly Father,

God, by whose mercy the world subsisteth, and to whose power every nation of the earth is subject, have mercy on this nation, and according to its necessities, which are all known to thee, pour forth thy blessings upon it,

Hear us, O Lord.

Deliver us, O Lord.

We beseech thee, hear us.

Give to all its inhabitants, O Lord, the spirit of the
gospel, grant that all its magistrates may admin-
ister justice, and inspire us all with a zeal for
unity, peace, and truth,

Son of God,

Lamb of God, that takest away the sins of the world,
spare us, O Lord.

Lamb of God, that takest away the sins of the world,
hear us, O Lord.

Lamb of God, that takest away the sins of the world,
have mercy on us.

Christ, hear us.—Christ, graciously hear us.

Let us pray.

O ALMIGHTY and eternal God, who hast appointed
us six days, in which we may labor and do all our
work, and hast consecrated the seventh to thyself; grant,
we beseech thee, that, according as thou hast command-
ed, we may sanctify this day, by devoting it entirely to
thy love and service. Mercifully forgive us all our past
neglect in this kind: pardon the sins we have been guilty
of during the course of the week, and give us grace to
avoid them for the future. Make us sensible, O God, of
the daily blessings we receive from thy bounty, that as
we know thee by faith, we may love thee by charity,
and fixing all our hopes on the happiness of a future
life, we may patiently suffer, in submission to thy holy
will, what thou now permittest, and come at length to the
joys of thy heavenly kingdom, through our Lord Jesus
Christ, thy Son, who liveth and reigneth with thee and
the Holy Ghost, one God, world without end. *Amen.*

ANTHEM.

WE fly to thy patronage, O holy Mother of God,
despise not our petitions in our necessities, but
obtain our deliverance from all dangers, O ever-glorious
and blessed Virgin.

Pray for us, O holy Mother of God.

That we may be made worthy of the promises of Christ.

PRAYER.

GRANT, O Lord, we beseech thee, that we thy servants may enjoy health of mind and body; and that by the intercession of the ever-blessed Virgin, all thy Saints likewise interceding for us, we may be delivered from present sorrow, and hereafter enjoy eternal happiness. *Amen.*

PRAYERS AFTER MASS.

The HYMN Te Deum.

WE praise thee, O God; we confess thee our Lord. Thee, the Father everlasting, all the earth doth worship.

To thee the angels, to thee the heavens, and all the powers;

To thee the Cherubim and Seraphim cry out without ceasing,

Holy, Holy, Holy, Lord God of Sabaoth.

Full are the heavens and earth of the majesty of thy glory.

Thee the glorious choir of the apostles;

Thee the laudable number of the prophets;

Thee the white robed army of martyrs doth praise.

Thee the holy church throughout the world doth confess.

The Father of incomprehensible majesty.

Thy venerable, true, and only Son,

And the Holy Ghost, the Paraclete.

Thou art the King of Glory, *O Christ.*

Thou art the eternal Son of the Father.

Thou, being to take upon thee to deliver man didst not abhor the Virgin's womb.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God in the glory of the Father.

Thee we believe to be the Judge to come.

We therefore pray thee, help thy servants whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in eternal glory.

O Lord, save thy people, and bless thy inheritance

And govern them ; and exalt them forever.

Every day we bless thee,

And we praise thy name forever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be upon us ; as we have put our trust in thee.

In thee, O Lord, have I put my trust ; let me not be confounded forever.

Let us pray.

MY loving Lord, and merciful Creator, I, miserable sinner, present myself here before thy eyes, humbly beseeching thee, through thy infinite bounty, to vouchsafe me thy assistance, that I may sanctify this day according to thy commandments.—Give me, O Lord, true contrition for all the sins I have committed against thee and my neighbor, by thought, word, or deed, or by omission of such works as I ought to have done.

And I humbly beseech thee, most sweet *Jesus*, not to consider the multitude of my sins ; but to remember thy infinite mercy. Grant me grace to spend this week following without offending thee ; and for the sake of thy death and passion, give to all sinners knowledge and grace to do penance in this world : and particularly, I intreat thee, to have mercy on those for whom thy holy Church commands us to offer up our prayers this day ; that all of us, together with her, may be made partakers of the infinite merits of thy sacred passion. *Amen.*

O GOD, of whose mercies there is no number, and of whose goodness the treasure is infinite, we humbly thank thee for the gifts thou hast bestowed upon us.

continue thy mercy to us, and give us so much of thy temporal blessings as thou knowest will be for our good. Grant that the fruits of the earth may, by thy holy blessing, increase and multiply; defend them from all storms and tempests, and whatever else may be hurtful to them. It is from thy hand only we look for succor, and to thee we have recourse in all our necessities; through *Jesus Christ* our Lord. *Amen.*

• Other Prayers to be said after the *Te igitur*, on Holydays.

ON CHRISTMAS-DAY

GRANT, we beseech thee, O Almighty God, that we who groan under the old captivity of sin, may be freed therefrom by the new birth of thy only begotten Son. Through the same Lord *Jesus Christ*, &c.

THE CIRCUMCISION.

O GOD, who, by the fruitful virginity of blessed *Mary*, hast given mankind the rewards of eternal salvation: grant, we beseech thee, that we may experience her intercession, by whom we received the author of life, our Lord *Jesus Christ*, thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THE EPIPHANY.

O GOD, who, by the direction of a star, didst this day manifest thy only Son to the Gentiles: mercifully grant that we, who now know thee by faith, may come at length to see the glory of thy majesty. Through the same Lord *Jesus Christ*, &c.

ASCENSION-DAY.

GRANT, we beseech thee, Almighty God, that we who believe that thy only Son, our Redeemer, ascended to Heaven, may also have our hearts always fixed on heavenly things. Through the same Lord *Jesus Christ*, &c.

CORPUS CHRISTI.

O GOD, who, in this wonderful sacrament hast left us a perpetual memorial of thy passion : grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that in our souls we may be always sensible of the fruit of thy redemption ; who, with the Father and the Holy Ghost, livest and reignest one God, world without end. *Amen.*

ST. PETER AND ST. PAUL.

O GOD, who hast consecrated this day by the martyrdom of thy glorious apostles, *Peter* and *Paul* : grant that thy church may in all things follow their direction, by whom was laid the foundation of her religion. Through our Lord *Jesus Christ*, thy Son, &c.

THE ASSUMPTION.

FORGIVE, O Lord, we beseech thee, the sins of thy people ; that we, who are not able to do any thing of ourselves that can be pleasing to thee, may be assisted in the way of salvation by the prayers of the mother of thy only Son. Through the same Lord *Jesus Christ*, &c.

ALL SAINTS.

AL MIGHTY and everlasting God, by whose favor we honor, in one solemnity, the merits of all thy saints ; grant we may obtain a most plentiful blessing of thy so-much-desired mercy, since we have so many interceding in our behalf. Through our Lord *Jesus Christ*, thy Son, &c.

In *Lent* and *Advent*, the *Miserere* is said instead of the *Te Deum*.

Psalm l.—*Miserere.*

HAVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

Because I know my iniquity, and my sin is always before me.

To thee only have I sinned and done evil before thee, that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities, and in sins did my mother conceive me.

For behold thou hast loved truth the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.

To my hearing thou shalt give joy and gladness, and the bones that have been humbled shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from thy face; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways; and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation, and my tongue shall extol thy justice.

O Lord, thou wilt open my lips; and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, thou wilt not despise.

Deal favorably, O Lord, in thy good will with *Sion*, that the walls of *Jerusalem* may be built up

Then shalt thou accept the sacrifice of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thy altar.—Glory be to the Father, &c.

PRAYER.

O GOD, who by sin art offended, and by penance satisfied, mercifully regard the prayers of thy people, who make supplication to thee, and turn away the scourges of thy anger, which we deserve for our sins. Spare, O Lord, spare thy people, that having been justly punished for their sins, they may find comfort in thy mercy. Through our Lord *Jesus Christ*, &c.

PRAYER FOR ADVENT.

RAISE up our hearts, O Lord, we beseech thee, to prepare the way of thy only Son; that, by his coming, being reconciled to thee, we may serve thee in holiness all the days of our lives; who livest and reignest, one God, world without end. *Amen.*

FOR THE DEAD.

Psalm cxxix.—De profundis.

FROM the depths I have cried to thee, O Lord; Lord hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou shalt observe iniquities, O Lord; Lord, who shall endure it?

Because with thee there is propitiation; and by reason of thy law I have expected thee, O Lord.

My soul hath relied on his word; my soul hath hoped in the Lord.

From the morning watch, even until night, let *Israel* hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem *Israel* from all his iniquities.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

PRAYER.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins; that, by our pious supplications, they may obtain the pardon they have always desired Through *Jesus Christ* our Lord.

May they rest in peace *Amen.*

Then, if any one be lately dead, may be added the following

PRAYER.

GRANT, O God, that while we here lament the departure of thy servant, we may ever remember that we are most certainly to follow him. Give us grace to prepare for that last hour by a good life, that we may not be surprised by sudden death, but be ever watching when thou shalt call; that so, with the spouse, we may enter into eternal glory; through *Jesus Christ* our Lord. *Amen.*

FOR THE SICK.

HEAL thy servants, O Lord, who are sick, and who put their trust in thee.

A. Send them help, O Lord, and comfort from thy holy place

O ALMIGHTY and everlasting God, the eternal salvation of them that believe in thee, hear us in behalf of thy servants who are sick; for whom we humbly crave the help of thy mercy: that, their health being restored to them, they may render thanks to thee in thy church, through *Jesus Christ* our Lord. *Amen.*

THE LITANY OF THE BLESSED SACRAMENT



LORD, have mercy on us.—*Christ. have mercy on us*
 Lord, have mercy on us.

God the Father, Creator of the world,
 O God the Son, Redeemer of mankind,
 O God the Holy Ghost, Perfecter of the elect,
 O sacred Trinity, three Persons, and one God,
Jesus, God and man in two natures, one divine Person,
Jesus, our wonderful God, who for us vouchsafest to
 subject thy almighty self to the power of man, and
 immediately descend upon our altars, when the
 priest pronounces the words of consecration,
Jesus, our incomprehensible God, who, though the
 heaven of heavens cannot contain thy immensity,
 yet vouchsafest personally to reside in our churches,
 and dwell among us in a little tabernacle,
Jesus, our sovereign King, who, though thy throne
 above is continually waited on by all the glorified

Have mercy on us.

spirits, yet vouchsafest here, in our most solemn processions, to be accompanied by such mean attendants as ourselves,

Jesus, our heavenly Physician, who dwellest in the palace of immortal bliss, and yet disdainest not to come in person to our houses of clay, visiting us on our beds of sickness, and giving us thyself to comfort our sorrows,

Jesus, our glorious God, who sittest at the right hand of thy eternal Father, adored by innumerable angels, and encompassed round with the splendors of inaccessible light,

Jesus, our gracious God, who, condescending to the weakness of our nature, coverest all thy glories under the familiar forms of bread and wine, and permittest thyself to be seen, and touched, and tasted by such inconsiderable wretches as ourselves,

Jesus, most high God, who, concealing the awful brightness of thy majesty under these low and humble veils, sweetly invitest us to approach unto thy Person, to lay open our miseries before thy eyes, and deliver our petitions into thy hands,

Jesus, our bountiful God, who, to communicate thy divine nature to us miserable sinners, humblest thyself to enter into our mouths, descend into our breasts, and, by an inconceivable union, become one with us,

Jesus, the Bread of life, that came down from Heaven, of which whoever eats shall live eternally,

Jesus, the heavenly Manna, whose sweetness nourishes thy elect in the desert of this world,

Jesus, the Food of angels, whose deliciousness replenishes our hearts with celestial joys,

Jesus, the Lamb without spot, who every day art sacrificed, yet always remainest alive; every day eaten, yet still continuest entire,

Jesus, the good Shepherd, who fearest not to lay down thy life for thy sheep, nor sparedst to feed them with thy own body,

Jesus, who, in this high and venerable mystery, art thyself both Priest and Sacrifice,

Jesus, who, in the sacred memorial of thy death, hast abridged all thy wonders into one accumulative miracle

Have mercy on us.

Jesus, who, in this admirable sacrament, hast contracted all thy blessings into one stupendous bounty,

Jesus, who, by his blessed fruit of the Tree of Life, restorest us again to immortality,

Jesus, who, by sanctifying the most familiar and necessary of thy creatures, to build us up into a pure desire of thee, teachest us the only right use of all the rest,

Jesus, who, by becoming thyself our daily food in this life, preparest us to feed on thee eternally in the next,

Jesus, who, in this divine banquet of charity, givest us possession of thy grace here, and a secure pledge of our glory hereafter,

Have mercy, O Lord, *and pardon our sins,*

Have mercy, O Lord, *and hear our prayers.*

From presuming to measure the omnipotence of God by the short discourse of human understanding,

From presuming to interpret the great secrets of thy will by the uncertain rules of our private conceits,

From all distraction and irreverence in assisting at this dreadful sacrifice,

From neglecting to come to this holy table, and from coming negligently,

From the unworthy and unfruitful receiving of this adorable sacrament,

From all hardness of heart and ingratitude for so unspeakable a blessing,

By thy irresistible power, which changes the course of nature as thou pleasest,

By thy unsearchable wisdom, which disposes all things in perfect order,

By thy infinite goodness, which freely bestows on us thyself in this incomprehensible mystery,

By thy blessed body, broken for us on the cross, and really given to us in the holy communion

By thy precious blood, shed for us on the cross, and substantially present in the chalice of benediction,

We sinners, *beseech thee, hear us.*

That we may always believe nothing more reasonable than to submit our reason to thee,

That, by this sacred oblation, we may solemnly acknowledge thy infinite perfections in thyself, and supreme dominion in all things,

That, by this sacred oblation, we may humbly ac-

Have mercy on us.

Deliver us, O Lord.

To have thy love, hear us.

- knowledge our perpetual dependance on thee, and absolute subjection to the disposal of thy will,
 That we may eternally adore thy goodness, who, having no need of us, hast contrived such strangely endearing motives to make us love thee and be happy,
 That we may thankfully comply with thy gracious condescending to be united to us, by a fervent desire of becoming one with thee,
 That still, before we approach to this royal feast of love, we may sincerely endeavor to be reconciled to thee, and be in perfect charity with all the world,
 That, in the instant of receiving thy sacred body, our souls may dissolve into reverence and love, to attend and entertain so glorious a guest,
 That, returning from this great and holy *Eucharist*, we may recollect all our thoughts to praise and bless thee, and immediately apply our utmost endeavors to the real amendment of our lives,
 That, by this heavenly preservative, our hearts may be healed of all infirmities, and strengthened against all relapses,
 That, as by faith we adore thee here under these sacred veils, we may hereafter see thee face to face, and in that blissful vision eternally rejoice,
 O Lamb of God, that takest away the sins of the world, *spare us, O Lord.*
 O Lamb of God, that takest away the sins of the world, *hear us, O Lord.*
 O Lamb of God, that takest away the sins of the world, *have mercy on us.*
 Christ. hear us.—*Christ, graciously hear us.*

ANTIPHON.

THE glorious King of Heaven and Earth, to show the riches of his bounty, hath prepared a solemn and splendid feast, and calls even the meanest of his subjects to sit down at his table by this gracious invitation: *Come to me all you that labor and are oppressed, and I will refresh you; for my flesh is meat indeed, and my blood is drink indeed.*

V. Thou hast given us, O Lord, bread from heaven. *Alleluia.*

R. Replenished with all sweetness and delight. *Allel*

V. O Lord, hear my prayer.

R And let my cry come to thee.

PRAYER.

O God, who, in this wonderful sacrament, hast left us a perpetual memorial of thy passion : grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that in our souls we may be always sensible of the fruit of thy redemption ; who, with the Father and the Holy Ghost, livest and reignest, one God, world without end. *Amen.*

THE GOLDEN LITANY.

Briefly commemorating the chief Articles of our Blessed Redeemer's Life and Passion.

LORD, have mercy on us.—*Christ, have mercy on us.*
 Lord, have mercy on us.

God the Father, almighty Creator of heaven and earth,
 God the Son, Redeemer of the world,
 God the Holy Ghost, Sanctifier of mankind,
 O sacred Trinity of persons, in Unity of essence,
 O blessed Jesus, true God, and true Man,
 Through thy power in creating heaven and earth,
 and all things therein contained,
 Through thy goodness in making man to thy own
 image and likeness,
 Through thy mercy in redeeming man after his fall,
 Through thy unspeakable love in making choice of
 the blessed Virgin *Mary* for thy mother,
 Through the ineffable mystery of thy Incarnation,
 whereby thou didst vouchsafe to unite thy divine
 person to our frail nature,
 Through thine immaculate conception, and nine
 months' imprisonment within the sacred womb
 of the blessed Virgin *Mary*,
 Through thy blessed nativity in the poor stable at
Bethlehem,
 Through the hunger, cold, and other inconveniences
 thou didst endure in thy tender body when laid in
 the crib between an ox and an ass,
 Through thy painful circumcision on the eighth day
 after thy birth, when thou didst first shed thy pre-
 cious blood for our sakes,
 Through the adorable name *Jesus*, which was then
 given to thee,

Have mercy on us.

Through the mystical offerings of gold, frankincense,
 and myrrh, which the wise men presented thee,
 whom by a miraculous star thou didst summon
 out of the east to adore thee in thy infancy,
 Through the oblation thou didst make of thyself to
 thine eternal Father, when in the temple thou
 wert acknowledged by *Simeon* and *Ann*, and ran-
 somed with a pair of doves by thy poor *Virgin*
Mother,
 Through thy flight into *Egypt* to avoid the cruelty of
 King *Herod*, and all thou didst there suffer with thy
 blessed *Mother* and *St. Joseph*,
 Through thy return from thence to *Nazareth*, and the
 obedience thou didst there pay to thy parents,
 Through thy being lost by thy parents in *Jerusalem*,
 where thou wert again found by them after three
 days' search, sitting in the temple in the midst of
 the doctors,
 Through the secret and hidden life thou didst lead
 in *Nazareth* with Holy *Mary* and *Joseph*, from the
 twelfth to the thirtieth year of thine age,
 Through thy humble reception of baptism in the river
Jordan, by the hands of *St. John*,
 Through thy forty days' fast in the desert, and the
 three temptations of the devil, which there thou
 didst endure and overcome,
 Through thy first miracle of changing water into
 wine at the marriage feast of *Cana*,
 Through the zeal which thou didst show for the
 honor of thy eternal Father, in casting the buyers
 and sellers out of the temple,
 Through thy condescending to discourse with the
Samaritan woman sitting at the fountain,
 Through thy excessive charity in healing the young
 man at *Capernaum*, *Simon Peter's* mother-in-law,
 and a multitude of other infirm persons.
 Through the power which thou didst manifest at sea,
 walking on the water, and enabling *St. Peter* to do
 so likewise,
 Through thy efficacious calling of *Peter* and *Andrew*,
James and *John*, from their boats, and *Matthew*
 from the receipt of custom, to follow thee,
 Through the choice of thy twelve apostles, and the
 divine sermon thou didst deliver to them on the

Have mercy on us.

Mount, in which is exhibited the model of a perfect Christian life,
 Through the mercy thou didst show to the penitent *Magdalen*, preferring her to the *Pharisee*, and pardoning her sins,
 Through the sending of thy apostles to preach thy gospel to the people,
 Through thy miraculous feeding of five thousand persons with five loaves of bread, and four thousand with seven loaves,
 Through thy appointment of *Peter* to be the rock on which thou wouldst build thy Church, for his having confessed thee to be *Christ*, the Son of the living God,
 Through thy glorious transfiguration on *Mount Tabor*, in the presence of three of thy disciples,
 Through thy instructing us in the virtue and efficacy of prayer, and giving us a model thereof in the divine *Our Father*,
 Through thy inflamed desire to redeem mankind,
 Through thy meek and humble entry into *Jerusalem*, on *Palm-Sunday*, riding upon an ass,
 Through thy humility in washing the feet of thy disciples, even those of the traitor *Judas*,
 Through thy ineffable love manifested in the institution of the sacrifice and sacrament of thy most precious body and blood,
 Through the prayer thou didst thrice repeat in the garden of *Olives*, when a bloody sweat trickled down thine agonized body,
 Through thy condescending to receive a kiss from the mouth of the traitor *Judas*,
 Through thy being apprehended, bound, and brought before the tribunals of *Annas* and *Caiaphas*,
 Through the blows, buffets, and opprobrious usage thou didst endure the night before thy crucifixion,
 Through thy presentation to the *Pagan* judge, *Pilate*, in the quality of a notorious criminal,
 Through thy being sent before *Herod*, and scornfully treated by that wicked king and his soldiers,
 Through the cruel and contumelious whipping thou didst endure at the pillar,
 Through the barbarous clamors of the people to have

Have mercy on us.

Barabbas the murderer released, and the innocent
Jesus put to death,
 Through the false accusations, suborned witnesses,
 and slanders and calumnies brought against thee
 by the *Jews*,
 Through the shameful stripping off thy clothes, and
 exposing thy naked body to the multitude,
 Through the pressing of a crown of sharp pointed
 thorns on thy sacred head,
 Through thy being clothed in a purple garment, and
 derided as a mock king, having a reed put into thy
 hand for a sceptre,
 Through the scoffing salutations, insulting reflec-
 tions, and scornful adoration, whereby thou wert
 mocked by the *Jews* and the soldiers,
 Through their spitting on thy divine face, and strik-
 ing thy sacred head,
 Through thy being exposed to the people in the most
 lamentable condition, *Pilate* saying to the multitude,
 "BEHOLD THE MAN!"
 Through the horrid clamors and repeated vociferations
 of the *Jews*, "AWAY WITH HIM: CRUCIFY HIM!"
 Through the meek and patient hearing of the sen-
 tence of death pronounced against thee,
 Through thy bearing the heavy cross on thy sacred
 shoulders,
 Through the painful stretching of thy naked body on
 the cross as on a rack, and fastening thy hands
 and feet thereto with gross nails,
 Through the compassion thou hadst for thy sorrow-
 ful mother and beloved disciple, standing at the
 foot of the cross,
 Through thy excessive charity in praying for thy
 persecutors and murderers, and promising para-
 dise to the penitent thief,
 Through the seven last speeches thou didst utter on
 the cross, whilst thou wast suspended thereon for
 the space of three hours,
 Through the vehement thirst thou didst then suffer,
 and the gall and vinegar which was given thee to
 drink,
 Through thy last agony, in which thou didst com-
 mend thy blessed soul into the hands of thy heav-
 enly Father

Have mercy on us.

Through the piercing of thy side with a lance, and the water and blood which issued therefrom,
 Through the descent of thy departed soul into Limbo, to conquer the devils, and set the ancient fathers at liberty,
 Through the taking down of thy dead body from the cross by *Joseph of Arimathea* and *Nicodemus*, in order to its burial,
 Through thy glorious resurrection from death to life on the third day,
 Through thy appearing to thy blessed Mother, to *Mary Magdalen*, to *Peter*, and the other apostles, frequently comforting and confirming them during the space of forty days,
 Through thine admirable ascension into heaven, in the sight of thy sacred mother and thy disciples,
 Through the miraculous descent of the Holy Ghost on thine apostles, in the form of fiery tongues,
 Through all thine actions and sufferings during thirty years' sojourning amongst men, and by all that is pleasing to thy Divine Majesty in heaven and earth,
V. Graciously hear our prayers, O Lord,
R. And let our cry come unto thee.

Have mercy on us.

PRAYER.

VOUCHSAFE, O Almighty and most merciful Creator, Redeemer, and Sanctifier, to have compassion, not only on us, but also all such as shall present the foregoing petitions to the throne of thy mercy, in commemoration of thy sacred life and most bitter passion. We beseech thee also, for thine own dear sake, that thou wouldst grant to us, our friends and benefactors, and to all those for whom we intend or are bound to pray, the pardon of all past offences, and preservation from future failings; that loving thee, serving thee, and obeying thee with the utmost fervor, fidelity and perseverance, during the whole remainder of our earthly pilgrimage, we may at length be admitted to the eternal enjoyment of thy beatifying presence, in thy heavenly Paradise. *Amen.*

SOME FEW OF THE MANY REASONS

Which must forever attach a Roman Catholic to his Religion.

Why are you a Roman Catholic ?

Because I am convinced there can be but one true religion, so I am equally convinced that no other than the Roman Catholic religion can be this true one.

Why do you think there can be but one true religion ?

1st, Because reason itself shows it. 2dly, Because it is clearly declared in the scripture.

How does reason show that there can be but one true religion ?

It must appear evident, when we consider in what true religion consists. The true religion is that pure and holy worship of God, which he himself approves and commands ; which is really worthy of his infinite majesty ; which is grounded on his unerring truth and his adorable sanctity. It is that religion whose doctrines are true, and whose precepts are holy. That such are the characters of the true religion cannot be contested. But it is plain that these characters cannot belong to more than one religion ; for God cannot approve as pure, and holy, and worthy of him, any one religion, without disapproving every other that is contrary thereto. If the doctrine taught in one religion be true, the contrary doctrines taught in other religions must be false. If the precepts or rules of conduct inculcated by one religion lead to virtue and holiness, whatever is opposite to these must lead to vice and ungodliness. We cannot therefore admit different true religions, without attributing contradictions and inconsistencies to God himself. Whence it appears, that it is equally impossible there should be more than one true religion, as it is that there should be more than one true God.

How does it appear from scripture that there can be but one true religion ?

Innumerable passages in scripture show it. But we shall content ourselves with a few that are plain to the weakest capacity.

1st. Jesus Christ came, as he says himself,* to gather

* And other sheep I have that are not of this fold ; them also I must bring and they shall hear my voice ; and there shall be one fold and one shepherd."—*John*, x. 16.

"And not only for the nation, but to gather together the children of God that were dispersed."—*Ibid.* xi. 52.

"That they all may be one, as thou, Father, in me, and I in thee. that

all nations together, to bring back all who had been dispersed, that there might be but one sheepfold and one shepherd. It was therefore contrary to his intention, that people should be separated and divided into different sheepfolds, that is to say, into different contradictory communions.

2dly. He also came* to establish his spiritual kingdom throughout the whole earth. But how could the eternal Wisdom, who had expressed in the most forcible terms† the desolation threatening a kingdom divided in itself expose his own kingdom to such a danger? Yet this he certainly would have done, had he authorized different religions, whose opposition to each other in belief, and in rules of conduct, must be an endless source of dissensions and divisions.

3dly. It was the constant prayer of our divine Saviour whilst on earth, that all his disciples should be *one*, as he and his heavenly Father were one. He must therefore have established that plan of worship which, uniting all in the same faith, same hope, and same love, could alone promote what he so earnestly had at heart.

4thly. The apostles were sent‡ by Jesus Christ to teach all nations the same heavenly doctrines he had taught them; to administer to them all the same baptism; and to preach to them all the same Christ or Redeemer. By which it is plain, no room is left for contradiction or difference. Hence St. Paul declares, that there is but *one Lord, one Faith, and one Baptism*. Eph. iv. 5.

5thly. Jesus Christ established but one church for all nations, as is evident from his own words to St. Peter.§

They all may be one in us, that the world may believe that thou hast sent me."—*Ibid.* xviii. 21.

* All the Gospels.

† "And Jesus knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand."—*Matt.* xii. 25.

‡ "All power is given to me in heaven and on earth.

"Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."—*Matt.* xxviii. 18, 19, 20.

§ "And I say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

"And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall also be loosed in heaven."—*Matt.* xvi. 18, 19

You are *Peter, (or the rock,)* and on this rock I build my church, (*not churches;*) and also from these words: *He that will not hear the church, (not churches.) let him be to thee as the heathen and the publican.* Suppose then a man hears one church, how can he also hear another which contradicts it? If he is bound to hear both, how shall he escape being as a heathen or a publican!—If he hears either, how shall he escape, or if he hears neither, how shall he avoid, the censure of the Saviour? The Saviour's declaration is then nugatory if there can be two true churches between which there exists any contradiction.—Now all must allow, if there be but one church, there is but one religion.

As it is evident, from the reasons alleged, there can be, and that there is but one true religion, the great point to be discussed is, why you look upon the Roman Catholic religion to be that only true one?

1st. Because it is the only religion that can unite all nations and all ages in the same religious sentiments.

2dly. Because it is the only religion that can afford people reasonable grounds of certainty with regard to their faith.

3dly. Because it is the only religion, whose method of instruction is adapted to the nature of man.

4thly. Because it is the religion which, of all others, shows best our Saviour's love for mankind, and holds him forth to us in the most amiable light.

5thly. Because it is the only Christian society that can, in a manner plain to the weakest capacity, trace up its origin to Christ through his apostles.

6thly. Because it is the only Christian society that has not violated the ninth article of the Creed.

How do you show that the Roman Catholic religion is the only one that can unite all nations and all ages in the same religious sentiments?

The Roman Catholic religion holds, that Jesus Christ has established a church which is to extend to all nations and last throughout all ages; in which he and his holy spirit will always reside, and teach all truths to the end of time. That the pastors of this church, as being the successors of the apostles, have from Christ's own mouth their divine commission to instruct and guide the faithful, together with his promise of being with them himself constantly till the end of the world. Whether these

tenets be true, is not now the question—that shall be discussed in the sequel. But on these grounds it is, that the Roman Catholic church has always claimed as its prerogative, an authority derived from Christ, to which every individual must yield strict obedience and firm assent in religious matters.

This authority, constantly subsisting, is what prevents all difference or disunion in religion amongst Roman Catholics, and secures them from the danger of being, as St. Paul says, (Ephes. iv. 14,) *carried away by every wind of doctrine*. Because, as it lays down one and the same rule for all to follow, it must tend to unite all in the same religious sentiments.

But no such bond of union subsists in any other religion. For it is by rejecting and disclaiming any such authority, that those of other religions have, from the beginning, endeavored, and still endeavor, to justify their separation from the Roman Catholic church. Their great principle is, that they are individually to judge and to decide for themselves; the consequence whereof must be, and in fact is, a strange variety in religious belief, and a daily splitting and dividing into new sects.

Wherefore it appears evident, that the Roman Catholic religion is not only calculated, but it is the only religion calculated to unite all nations and ages in the same religious sentiments.

How do you show that the Roman Catholic religion is the only one that can afford people reasonable grounds of certainty with regard to their faith?

Every one knows that the ground of certainty a Roman Catholic has for his faith, is that authority of the church of which we have been speaking; whereas the ground of certainty that any other person has, is only his own judgment, or, what is the same thing, that interpretation of scripture, which in his opinion is the true one. Now the Roman Catholic is certain that the church will not mislead him; but a person of any other religion has no reason to be certain but he may be misled by his own opinion or judgment; wherefore the former has reasonable grounds of certainty with regard to his faith; the latter has not.

But how do you show that the Roman Catholic has every reason to be assured the church will not mislead him?

From the very nature of religion, the Roman Catholic

sees the necessity of an authority, in order to decide all controversies that may arise, and to preserve union ;—he knows, that without subordination there can be nothing but confusion in either church or state, and that, without an authority, which all are bound to acknowledge, there can be no subordination ;—he sees, that shaking off the yoke of authority to become one's own guide in the affair of religion, must directly tend to pride, to obstinacy, and to every species of religious frenzy ;—he sees that the famous heresies which heretofore distracted the Christian world, have all arisen from this want of submission ; that it is the essential character of every heresy, to be maintained in opposition to the church's authority ; which gave St. Augustin occasion to say, that *he might err, but would not be a heretic* ;* meaning, that he was secured from heresy by his disposition of ready obedience to the church. The Roman Catholic further sees, that the bulk of mankind, through their ignorance, their weakness of understanding, and their several avocations, being incapable of understanding the scriptures or of judging for themselves, must unavoidably rely upon authority.

From these motives of plain reason and common sense, the Roman Catholic is perfectly convinced, that to be guided by authority is his indispensable duty ; if it be his duty, it is therefore what God requires of him ; and surely by doing what God requires of him, he cannot go astray. Thus, even without any help from scripture, the Roman Catholic is assured he cannot be misled by following the authority of the church.

This conviction of his mind, already so well grounded in reason, is fully strengthened and confirmed when he comes to read those clear and positive texts of scripture,† which show—That Jesus Christ himself gave his authority to the pastors of the church‡—that he commanded all

* A heretic is one who has an opinion, for such is the etymology of the word. What is understood by having an opinion is, following one's own fancy and particular sentiment. A Catholic, without maintaining any particular sentiment, follows unhesitatingly the doctrine of the church, with which Christ has promised to be *all days, even to the end of the world*.

† "Peace be to you : as the Father hath sent me, I also send you.

"When he had said this, he breathed on them, and he said to them: Receive ye the Holy Ghost.

"Whose sins you shall forgive, they are forgiven them : and whose sins you shall retain, they are retained."—*St. John*, xx. 21, 22, 23.

‡ "He that heareth you, heareth me : and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me."—*Luke*, x. 16.

to hear and obey them as they would himself—that he would take as offered to himself any contempt or disobedience shown to them—that in their functions of teaching and instructing, he himself would remain with them for all days until the end of the world—that he would send them the Spirit of truth, who should abide with them and teach them all truth*—that whoever would not hear the church should be considered as a heathen and a publican—that the gates of hell should not prevail against the church†—that the church is the pillar and ground of truth.

By these passages of scripture, and many others that might be alleged, the Roman Catholic has, from the word of God himself, an entire and evident confirmation of what his own reason has told him of his church's authority: whence with the fullest confidence he may rest assured that he cannot go astray under her guidance. Such are the grounds of certainty a Roman Catholic has with regard to his faith; and every person of candor must acknowledge that they are just and reasonable.

Well, and how do you show that a person who differs from the Roman Catholic church has reason to fear being led astray, by interpreting the scriptures according to his own opinion and judgment?

He surely has every reason to fear it, when he considers, that to mistake in opinion is what daily happens to thousands and thousands, in other less difficult matters as well as in religion. Is not this even what he himself must say of all those who, following their own opinion as he does, yet differ from him? Is it not even the nature of man, to be liable to error of judgment? And what privilege can he plead, to be exempt from the common lot of mankind? Is it that he seeks the truth with more candor and sincerity than others do? Such a notion, however he may flatter himself with it, must appear pre-

* "And I will ask the Father, and he will give you another Paraclete, that he may abide with you forever.

† The Spirit of Truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him, because he shall abide with you, and shall be in you.

"I will not leave you orphans."—*John*, xiv. 16, 17, 18.

"The Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."—*Ibid.* 26.

† "The house of God, which is the church of the living God, the pillar and ground of truth."—*1 Tim.* iii. 15.

sumption and folly in the eyes of others. Moreover, by persuading himself that he cannot go astray in his own interpretation of scripture, he assumes to himself that infallibility which he denies to the Roman Catholic church. Besides all this, he has to encounter against the certainty of his opinion, an argument which cannot possibly fail to make the deepest impression on an unbiased person. I mean, that the sense he gives the scripture is contrary to the sense in which it is understood by all the wise and learned men whom the Roman Catholic church comprises within its pale, and contrary to what is acknowledged to have been believed by all christendom at least for several ages. If, after all this, he persists, in saying that he is sure he is right in following his own opinion and judgment, we can only beseech God to give him what Solomon begged of the Almighty for himself, that is, *a docile heart*. But it is sufficiently plain to whoever is open to conviction, that he has no just cause to be assured he does not mistake in his opinion, and of course that he has no reasonable grounds of certainty with regard to his faith.

To sum up all in a word: Faith is of its own nature certain and infallible—opinion is not: whatever persuasion therefore is built on opinion, cannot be faith; hence there can be no true or real faith, but what is grounded on authority; that is, not only the authority of God revealing, (which all sects pretend to,) but also the authority of the church, as the only sure channel through which the sense of revelation is conveyed to us.

How do you show that the Roman Catholic religion is the only one whose method of instructing is adapted to the nature of man?

The Roman Catholic religion instructs by the method of authority, and it is sufficiently clear, from what has been said in the answers of the foregoing questions that this is the only method whereby,

First, The ignorant, the dull of apprehension, and those who have not leisure to examine the scriptures, that is to say, the greater part of mankind, can be at all instructed. Whereby,

Secondly, The learned themselves can be so instructed as to remove all fluctuation and doubt from their minds. Whereby,

Thirdly. Both learned and ignorant are furnished with

the same motives of belief, and the same foundation for their faith. Whereby,

Fourthly, All heresies, schisms, and dissensions about religion are prevented. Whereby,

Fifthly, The spirit of peace, of meekness, of humility, of diffidence in ourselves, of submission and obedience, that is to say, the characteristic virtues of a disciple of Christ, are inculcated, and are formed in us; whereby that pride and presumption of the human heart, which, as St. Paul says, (2 Cor. x. 5,) *exalteth itself against the knowledge of God*, is beaten down and subdued, and *bringeth into captivity every understanding to the obedience of Christ*. Whereby we are guarded against the wildness of imagination, the illusions of self-love, the spirit of party, the bias of education, the influence of prejudice, and so many sources of error and vice. Whereby, in short, that holy, that rational, that amiable religion, which Jesus Christ brought down from heaven as a blessing to mankind, can be constantly maintained. Now as the method of instructing by authority, is that which answers all these heavenly purposes, and leads man to virtue and happiness in a manner conformable to his nature; and as the contrary method, whereby people are desired to shake off authority and judge for themselves, naturally leads to so great evils, and is so ill suited to the state and condition of mankind: it follows that the Roman Catholic religion, which is the only one that instructs by authority, is also the only religion whose method of instructing is adapted to the nature of man.

But does not this doctrine, which enforces the necessity and the obligation of being guided by church authority, tend to make people the vassals and slaves of churchmen? Are we to hoodwink our reason, and blindly follow whatever the clergy say? Are they not men as well as others, and, as such, are they not liable to error? Might they not pervert their authority to bad purposes, and make us their dupes?

Objections of this sort, which indeed we but too often hear, proceed only from ignorance, pride, or passion;—they must immediately vanish, if we but calmly listen to the voice of reason. The authority we are obliged to submit to, is not that of any clergyman, speaking or acting from himself; but it is the authority of the entire body of the pastors of the church. Each clergyman, in the discharge of his functions, acts as the church's dep-

uty. It is in her name, and by her authority, he instructs and guides the faithful committed to his care. The submission and obedience paid him in this capacity, is paid to the church itself; and in obeying the church, we obey Jesus Christ. The body of pastors is a very numerous assemblage of the best educated men of every civilized nation; attached to different forms of civil government, owing allegiance to a great variety of states, monarchs and republics, having no common interest but that of preserving the testimony of what Christ taught, as they received it from their predecessors in the several regions of the earth. Such a body is a cloud of holy witnesses, for the act which they attest; that is, for the doctrine that has come down from the earliest period in the several countries in which they reside: it is by its very nature, and by the principles of our moral and physical existence, incapable of forming or of maturing a conspiracy to mislead the flock or reduce it to a state of vassalage, and as we have seen, it has been made by Christ himself the teaching tribunal in matters of religion. Can this reasonable obedience (which regards only the concerns of our souls) be called vassalage or slavery to churchmen? Or is it hoodwinking our reason, to submit to what is in fact the authority established by God himself? That clergymen are only men, like others; that as such, they are liable to error: that they might possibly pervert their authority to bad purposes; all this is certainly true. But though they be of themselves individually liable to error, and capable of abusing their authority, we have nothing to fear by giving ourselves up to their guidance, as long as they preach only the doctrine of the entire body of the church, and confine their authority to spiritual matters, for which alone it was given. If, indeed, any clergyman should happen to prove such a traitor to his trust, as to give out a doctrine different from that of the church, (a matter which would immediately spread an alarm,) or if he should be imprudent enough to enforce his authority, which is spiritual, in matters that are merely temporal, every one knows, that in the former case he must, and in the latter he may be disobeyed; because he then ceases to be invested with the authority of the church and of Jesus Christ; and thus we are secured from the danger of being (what the enemies of our religion are so apt to call us) *dupes of the clergy*

However, from all that has been said on the subject, no one can doubt but that, whilst a clergyman goes on in the ordinary course of those functions the church has cut out for him, he is entitled to the respect and obedience due to the minister of the church of Jesus Christ, this quality is never to be overlooked, on account of any frailties of the person; and obedience cannot be refused without overturning the very foundations of faith; hence a disposition of revolt against the clergy, of disobedience to their authority, of aversion and contempt for them, carries with it all the malice and guilt of heresy; for by such a disposition every heresy is already formed in its cause; and from thence each particular heresy flows as a stream from its source.

How do you show that the Roman Catholic religion is the religion which, of all others, shows best our Saviour's love of mankind, and holds him forth to us in the most amiable light?

From what has been already said, it plainly appears that the Roman Catholic religion is the only one that represents our divine Redeemer as fulfilling the duties of the best of parents; in procuring us instructions the most proper and most suitable to our nature; in becoming even himself our instructor, and thus performing his lovely promise, *that he would not leave us orphans*; in giving us (besides himself, the invisible guide) a visible one which we cannot mistake, that will guard us against going astray, and that will direct us in that belief which, under pain of being eternally lost, is required of us. Our divine Redeemer, moreover, is held forth to us by the Roman Catholic religion, as providing us with the most precious food for the preservation of our spiritual life; no other, indeed, than his own ever-adorable flesh and blood, which he gives for nourishment of our souls in the sacrament of the altar. Whoever considers this, and has a heart susceptible of the love of his God, though he were not convinced of the truth of the Roman Catholic religion, yet he should naturally wish it was true; as it must be our greatest happiness in this life to have such visible tokens of our Saviour's love, in the secure means of salvation that he has left us; and to be so firmly assured of the ardent desire he has of being forever united with us in heaven, by the ways his love found out to be united with us in the closest manner on earth. Such is the amiable light in which our Saviour is held forth to us

by the Catholic religion; a light in which it is plain the tenets of any other religion will not allow us to view him.

How do you show that the Roman Catholic church is the only Christian society that can, in a manner plain to the weakest capacity, trace up its origin to Christ and his apostles?

As the Roman Catholic church is a body of Christians united in faith and communion with the Pope or Bishop of Rome, their visible head: a Roman Catholic, therefore, in order to trace up his church to Christ and his apostles, has nothing more to do, than count back from the present Pope through the catalogue of his predecessors, till he comes to St. Peter, the first Pope and Bishop of Rome, to whom Christ (John, xxi. 15, 16, 17,) committed the care of feeding his lambs and his sheep; that is, his entire flock. In this catalogue of Popes, not one has broken off from the line of succession, but all continuing on in the same communion, governed each in his turn the church he found established before him. Thus the Roman Catholic has a regular chain of head Pastors of his church—a chain, whose links are closely joined, and hang one to the other, from the first to the last: and every one must perceive with what ease a Roman Catholic may, by only following this chain, trace his church to Christ and his apostles.

But if we attempt to trace the origin of any other sect or society of Christians, we find ourselves stopped as soon as we come to the author of that sect, and the time of its forming a separate congregation:—here the chain is broken, the line of succession is cut short: at that time only, and not higher, can the origin of that sect or society of Christians be dated, just in the same manner (to use an example) as the kingdom of Greece, or that of Belgium began only a short time since; the one by its separation from Turkey, the other by declaring itself independent of Holland.—However justifiable their separation may be, they are new states, not a continuation of the former government. Such exactly is the case of every Christian society, except the Roman Catholic church, whose origin reaches up to the apostles, whilst each of the others can go no higher than the time of its separation. And hence it appears plain to the weakest capacity, that it is only the Roman Catholic church which can trace up its origin to Christ and his apostles. There is however this difference between the illustra-

nons adduced and the case of ecclesiastical succession. The people have power in some cases to separate and to create a new temporal government; but they have not a power of separating from the ecclesiastical government established by Christ, nor of substituting any other therefor.

How do you show that the Roman Catholic church is the only Christian society that has not violated the ninth article of the Creed?

The ninth article of the Creed is, *I believe the Holy Catholic church, the communion of saints*; by which words we declare, that we hold as an article of our belief, a true church of Christ constantly subsisting on earth, which is holy, which is Catholic, (that is, universal,) and which is that communion wherein the saints are found. Now it is plain, that breaking off from this church, which we thus in the Creed profess to believe, is certainly violating or going against the ninth article of the Creed. But the Roman Catholic church stands totally free from this charge, having, as all the world knows, never broken off from that standing body of Christians, which in all ages has been called the Catholic church; being in fact itself, that very church that has all along subsisted and borne the name of Catholic:—on the contrary, every other society of Christians has broken off from this standing body, has quitted its communion, and formed as its origin a new church and congregation separate from all that was before it. By which it is evident, that every one of these sects, however they may attempt to assign reasons for their separation, have by this very separation violated the ninth article of the Creed.

To render this argument quite short and decisive, we may thus reason with each and every one of these sects:—At the time your church formed a separate communion, either there was a true church of Christ subsisting on earth, or there was not:—If there was, your church, by forming a separate communion, quitted and renounced this true church of Christ:—If you say there was not, then you give the lie to the Creed, inasmuch as you make it propose as the object of our belief, a thing that did not exist.

Thus, without further inquiry, we see at once, that all the different sects of Christians who are separated from the Roman Catholic church, carry on their very face their own condemnation.

But is it not very uncharitable to believe, that the Roman Catholic church, besides being the only true church, is the only one in which salvation can be obtained ?

It is by no means uncharitable to believe this; no more than it is uncharitable to believe any lawful truth which God has revealed. No Christian can be justly charged with a want of charity, for believing that *many are called, but few are chosen*; that *it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven*; that *he who will not believe, is already judged*; that *without faith it is impossible to please God*; that *there is but one Faith, one Lord, one Baptism*; that *he who will not hear the church, must be considered as the heathen and the publican*; or, in short, that Christ at the last day shall thus sentence the reprobate: *Go, ye cursed, into eternal fire*. As the firm belief of all these, and the other terrifying truths which frequently occur in holy writ, and which are manifestly damnatory of the great majority of mankind, as well at this day as in all former ages, do not clash with charity; so neither does the doctrine of exclusive salvation. Our Saviour, who was charity itself; his prophets and apostles, who were animated with the same divine spirit, did all respectively deliver these formidable oracles, while their hearts glowed with the tenderest love of the unhappy objects who had fallen under God's displeasure. Turks, Jews, Atheists, and the numberless infidel tribes, may as justly upbraid with a want of charity every denomination of Christians who assent to the Athanasian creed, or who admit the necessity of baptism and divine faith, as our separated brethren upbraid us Roman Catholics, for believing that there is only one true religion revealed by the God of truth, and that the Roman Catholic religion is that true one. If separated Christian communities have, in their own opinion, an indisputable claim to charity while they unhesitatingly pronounce the Roman Catholic religion *damnable* and *idolatrous*, though professed by the greater part of christendom, it is doubtless because they conceive that such sentiments and language are dictated by truth, and because their conscience bears them testimony that they are sincerely well affected to Roman Catholics and infidels, while they thus, however reluctantly, condemn them. Now Roman Catholics feel warranted to assert their claim to the tenderest charity

upon the very same grounds. To them it appears as undeniable as the very existence of the Godhead, that the religion revealed by him, must be essentially one consistent throughout, and perfectly accordant in all that it prescribes and professes. To assert that God can declare to one body of Christians that certain points are to be believed, and to another that they are not to be believed, is to attribute to him what is incompatible with his very nature: it would authorize the infidelity of the Atheist, who may then triumphantly boast, that he can never be justly condemned for refusing to believe in God who contradicts himself. It is not less incredible, that among the multitude of religions, more than one can be right. But while Roman Catholics, weighing maturely the distinctive qualities of the church established by Jesus Christ, perceive that these qualities exclusively belong to that ancient and widely extended body of Christians in communion with the See of Rome; they at the same time declare, in the face of heaven and earth, that they are strictly bound to love their neighbor, and that every human being, let his religion, his practice, or prejudice be what they may, is that very neighbor whom they are bound to love. They further with equal solemnity declare, that as to live in hatred of any denomination whatsoever of their fellow-creatures, is to live in enmity with God, so to die in such hatred is to forfeit heaven, to die reprobated. Roman Catholics also, while they believe their own religion to be the only true one, are convinced that great numbers are comprised within its pale, who do not adhere to it by any visible bond of communion. All baptized infants; all innocent children of every religious persuasion; and all grown up Christians who have preserved their baptismal innocence, though they make no outward profession of the Catholic faith, are yet claimed as her children by the Roman Catholic church. Neither have we any difficulty in believing, with many individuals of our communion, that there are several in the United States, as well as in other countries, professing other religions, whose uniform integrity of life, whose ardent love of God, and sincere disposition to embrace the truth, if they but knew it, not only open for them the road to salvation, but afford them more solid grounds to expect that blessing, than those Roman Catholics have, who live in con-

stant disobedience to the dictates of their religion, and who deny, by their practice, the faith which they profess.

Are Roman Catholics taught to believe or to assert, that all those of other religions will be damned?

No, most assuredly they are not. If ignorance, envenomed by resentment, has ever given utterance to similar expressions, these are not the language of Roman Catholics as such; which fully appears by the foregoing answer, and is further manifest, from their being taught to believe, that God alone knows who shall be his by faith and good works: that many are not now the people of God, who shall one day be numbered in his inheritance; that many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven, while the children of that kingdom shall be excluded. Moreover, final perseverance is a most profound secret, absolutely impervious to mortals; it is pent up in the bosom of the Deity. No man, without a special revelation, can ascertain what passes, at the moment of death, between the dying Christian and his God. It is ours earnestly to desire eternal happiness for every fellow-creature; to work out our salvation with fear and trembling; not to be high-minded, nor to judge others, that we ourselves be not judged; but to hope humbly for all, in the infinite mercies of God, through Jesus Christ.

But, at least, is it not very uncharitable in Roman Catholics, to abjure all manner of communication in religious exercises, with those of every other religion?

This abjuration, or refusal, so far from being uncharitable, is in their mind enforced by the truest charity. Convinced as Roman Catholics are, and firmly persuaded that there is, and that there can be, no other true religion than their own, they cannot consistently, nor candidly, nor lawfully approve, nor even appear to approve, any other religion, which they certainly should appear to do, were they thus to join in these religious exercises, or to attend places of worship belonging to separated communions. Such temporizing conduct has the aspect of prevarication: it is, in short, betraying the truth of God. In their principles they must abhor it, as calculated to delude their separated brethren into an unfounded, and therefore into a most dangerous and delusive security. Charity here compels them to stand off. Besides, esteeming the gift

of divine faith to be invaluable, inasmuch as, without faith, it is impossible to please God, they cannot innocently expose themselves to the danger of losing it.

But still, when those of other religions scruple not occasionally to attend at Roman Catholic sermons, and at religious exercises, in Roman Catholic places of worship, would there not be something more brotherly in returning this compliment, than in standing off with such rigor?

The preceding answer has anticipated a negative to his question; it is now in addition to be observed, that the principles of other religions allow of such communication; the principles of the Roman Catholic religion peremptorily forbid it. Were a set of men, however individually respectable, to assemble of their own authority, as a deliberative body, with a view of reforming what they deem abuses in the constitution; were these men to propose a coalition with the legislative body, whereby they should be entitled to assist at its deliberations, and the members of the legislature be admissible to sit with them in turn, every one is aware of the fate of such a proposal; and every one who is convinced of the essential unity of the church, as well as of its necessary and indefectible identity, in every age, from its first establishment by Christ to the end of the world, must consistently reject, with at least equal aversion, every similar proposal of religious reciprocity.

Can it then be sinful to listen to the word of God? Is not his word good in all places, and wherever it is preached?

The pure, unadulterated word of God, is certainly good in itself everywhere; but all is not the word of God which passes under that name; the original Hebrew, Chaldaic, and Greek manuscripts, are no longer in existence: there are a great number of copies indeed, and very many translations; but copies can so far only be the word of God, as they are faithful transcripts of the originals; and translations are that word, no further than they truly express the sense of the original. Now it is undeniable, that numberless spurious copies are in circulation, corrupted by Jews, and ancient eastern heretics; so that, abstracting from the testimony of the church, his authorized guardian of the scriptures, and voucher of their authenticity, there can be no certain assurance that any individual copy or translation is indeed the word of God; a circumstance of such weight in the judgment

of the great St. Augustin, as made him declare, that he would not receive the four gospels, if not induced thereto by the authority of the Catholic church. And if the scriptures so far back as the time of St. Peter, when the living voice of the apostles discriminated for the faithful the pure from the corrupt, could still be wrested by the unlearned and unstable to their own perdition, how much more liable are these scriptures now to misconceptions among the sects, where the authority of that church is rejected, and where the scriptures are presumptuously expounded according to the dictates of private judgment !

When it is also notorious, that various translations have in many places, forced the word of God into such meanings, and into such language, as might best accord with the peculiar tenets of the translators,* or might best seem to warrant their defection from the Catholic church, it becomes equally notorious, that arbitrary translations of that sort cannot be safely relied on, as the pure word of God.

Even among the English *reformed* translations, some of a later date have altered and superseded others, which in their day were publicly read as the pure word of God ; these latter translations having been superseded in turn themselves by others still later. A petition was presented to King James the first by a number of zealous Protestants, wherein they represent, that in the translation of the Psalms, as found in the book of Common Prayer, there were found two hundred deviations from the truth ; and the petitioners grounded their objections against this book almost entirely upon the corruptions or mistranslations which they discovered in it, as set forth in a particular treatise entitled *A defence of the minister's reasons for refusal of subscribing*.

Mr. Carlisle, a Protestant writer of that period, abused the English translations, as having *depraved* the sense ; *obscured* the truth ; *deceived* the ignorant ; *distorted* the scriptures ; and *preferred* darkness to light ; *falsehood* to truth, &c., &c., &c.

The ministers of the Diocese of Lincoln, in their address to the king, charge the English translation with taking from and adding to the text, so as to change or

* It is a fact, that Luther, Calvin, Zuinglius, Beza, Bucer, etc., etc., etc., assailed and censured, with the utmost asperity, each other's translation of the Bible. See their respective works

obscure the meaning of the Holy Ghost. They further pronounce this same translation *absurd* and *senseless*, on which account they scruple to subscribe to it.

Mr. Broughton, a most decided Protestant, wrote about this time to the lords of the council, in order to procure, through their interference, a new translation, because the one then in use was, according to him, *full of errors*. In his *Advertisement of Corruptions*, he tells the bishops, that their public translation of the scriptures into English *perverts* the text of the Old Testament in eight hundred and forty-eight places. Very many faults of copyists are to be found even in the Vatican and Alexandrian manuscripts of the Bible. In the Greek New Testament alone, Mr. Mills has discovered thirty thousand various readings. But if, instead of translations absolutely rejected by the Catholic church, her Vulgate* alone were in use among the separated communions: that Vulgate, which she presents us from the faithful pen of her learned and laborious children, and which the most distinguished opposers† of Catholicity have mentioned with respect, it would not yet be lawful for us Roman Catholics to commune in religious matters with separated sects, or to listen to their teachers as our spiritual guides.

And why?

Besides the reason heretofore assigned, Roman Catholics cannot discover in these teachers that transmissive spiritual authority, emanating through an unbroken chain of succession, from Christ himself and his apostles; which authority they consider as essentially necessary in every preacher, to constitute him a lawful minister of the word of God. For as a Roman Catholic cannot allow any other society of Christians to be the true church, except that which acknowledges the spiritual pre-eminence of one chief bishop, and holds communion with his See as of indispensable necessity; so, neither can a Roman Catholic conscientiously become a hearer of those, whose

* St. Jerome undertook and executed a part of the translation at the instance of Pope Damasus. He translated the Old Testament from the Hebrew, and revised the New Testament from the Greek. His labors on this occasion are highly extolled by St. Augustin. Another portion is the Vulgate (or common) copy which was in general use in Italy and other places from the time of the apostles, and carefully revised by St. Jerome.

† Mr. Whitacre, Doctor Dove, Doctor Humphry, Doctor Covel, Molinæus, Pelican, and Beza, respectively allow that the Vulgate is pious and profitable to the church, faithful to the original, preferable to all other Latin translations, etc., etc., etc

commission to preach or expound the gospel is not manifestly and actually derived from that authority. How shall they preach unless they be sent? Among all the illustrious personages under the old law, none took upon themselves the province of public instruction, but such as were called by God, as Aaron was. The prophet Jeremiah rests his own claim to credit, and the claim of the other prophets, upon this particular circumstance, that God had sent them. He repeats it with reiterated energy in many parts of his prophecy; insisting in other places, as often and with equal force, that the false prophets were not to be credited; because, though they spoke in the name of God, yet that God had not sent them. Our Redeemer, the great teacher of mankind, would be particularly characterized by this quality, as well in the noted oracle of the dying patriarch, who announced the continuance of the sceptre in Judah, until he should come who was to be sent; as in the prophetic prayer of Moses:—Send, O Lord, whom thou wilt send. Also in the words of his precursor:—He whom God hath sent shall speak the words of God. Wherefore Jesus Christ studiously exhibits this distinctive quality, as prominent in his own person:—But I, says he, have a greater testimony than that of John; for the works themselves which I do, give testimony of me, that the Father hath sent me. When about to raise Lazarus from the dead, he clearly insinuates his motive in performing this miracle to be, that the surrounding multitude might believe that the Father had sent him. On another occasion he proves to the Jews, how justly he ought to be called the Son of God, because the Father had sanctified and sent him into the world. He declared, that eternal life consists in knowing the Father, the only true God, and Jesus Christ, whom he had sent. After all which, commissioning his apostles to preach the gospel to the world, he says:—As the Father sent me, I also send you. And in his last discourse on the eve of his death:—Amen, Amen, I say to you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me. The word apostle signifies, a man sent. But when the chain of transmissive spiritual jurisdiction is broken by a separation from the visible body of pastors united under one visible head, Roman Catholics cannot perceive that

teachers, so separated, are really sent to instruct them: nor can they of course become their hearers.

Are heavy temporal inconveniences a sufficient excuse for Roman Catholics, when, through fear of incurring them, they yield compliance in this point?

Such compliance being repugnant to their religious principles, it cannot be fairly required of them, nor lawfully conceded, whatever temporal inconveniences may result from their refusal. Let all those who chance to be involved in such trying circumstances, whether place-men, servants, or dependants, be careful to prove, by their edifying conduct, by their honesty, their fidelity, and their uniform attention to their employer's interest and welfare, that the religion of their preference effectually inculcates every Christian virtue in an eminent degree. No violence will then be offered to their consciences: they will be left at full liberty to adore their God in their own way; they must become respectable and respected in this very act of recusancy.

"This shall be unto you a straight way, so that fools shall not err therein."—Isa. xxxv. 8.

Prayer of gratitude for faith.

MOST gracious and merciful God, who, of thy pure bounty, hast bestowed on me, in preference to so many others, the precious gift of faith, which is the beginning of salvation: who hast made me, before reason could direct my choice, a member of the one only and true Catholic church, wherein I am secured from error, and guided in the road that leads to eternal bliss: Grant, O my God, that I may never prove so ungrateful as to waver in this faith, or to contradict it by my conduct; but that, till the end of my life, firmly believing what it teaches, and earnestly endeavoring to comply with the duties it lays down, I may merit the eternal reward which thou hast promised to those who persevere to the end in the profession of thy faith and the observance of thy commandments. This grace, O my God, I ardently implore, through the death and passion of my Saviour Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth our God, world without end. *Amen.*

ORDINARY OF THE MASS;

INCLUDING THE PROPER MASS OF THE BLESSED TRINITY

The Priest at the foot of the Altar, beginning, saith :—



IN nomine Patris, et Filii,
et Spiritûs Sancti. *Amen.*

Ant. Introibo ad altare
Dei.

R. Ad Deum, qui lætificat
juventutem meam.

IN the name of the Father,
and of the Son, and of
the Holy Ghost. *Amen.*

Anth. I will go unto the
altar of God.

R. To God who giveth
joy to my youth.

Psalm xlii.

JUDICA me, Deus, et dis-
cerne causam meam de
gente non sanctâ : ab hom-
ine iniquo et doloso erue
me.

R. Quia tu es, Deus, for-
titudo mea, quare me repu-
listi ? Et quare tristis in-
cedo, dum affligit me inimi-
cus ?

P. Emitte lucem tuam,
et veritatem tuam : ipsa me
deduxerunt, et adduxerunt
in Montem sanctum tuum,
et in Tabernacula tua.

R. Et introibo ad altare
Dei ; ad Deum qui lætificat
juventutem meam.

P. Confitebor tibi in ci-
tharâ, Deus. Deus meus :
quare tristis es, anima mea,
et quare conturbas me ?

R. Spera in Deo, quoni-
am adhuc confitebor illi,
salutare vultûs mei, et Deus
meus.

P. Gloria Patri, et Filio,
et Spiritui Sancto.

JUDGE me, O God, and
distinguish my cause
from the nation that is not
holy : from the unjust and
deceitful man deliver me.

R. Since thou, O God, art
my strength, why hast thou
cast me off ? And why do I
go sorrowful, while the
enemy afflicteth me ?

P. Send forth thy light and
thy truth : they have con-
ducted me, and brought me
to thy holy Mount, and into
thy Tabernacles.

R. And I will go unto the
altar of God ; to God who
giveth joy to my youth.

P. I will praise thee on the
harp, O God, my God : why
art thou sad, O my soul, and
why dost thou disquiet me ?

R. Hope in God, for I will
still praise him : the salva-
tion of my countenance, and
my God.

P. Glory be to the Father,
and to the Son, and to the
Holy Ghost.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

R. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

P. Confiteor, &c.

R. Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

R. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam æternam.

R. Amen.

P. Induigentiam, absolu

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

P. I will go unto the altar of God.

R. To God who giveth joy to my youth.

P. Our help is in the name of the Lord.

R. Who made heaven and earth.

P. I confess, &c.

R. May Almighty God be merciful to thee, and forgiving thy sins, bring thee to everlasting life.

P. Amen.

R. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the saints, and you, Father, to pray to our Lord God for me.

P. May Almighty God be merciful unto you, and, forgiving you your sins, bring you to life everlasting.

R. Amen

P. May the Almighty and

tionem, et remissionem peccatorum nostrorum, tribuat nobis omnipotens et misericors Dominus. *R. Amen.*

P. Deus, tu conversus, vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

When the Priest goes up to the Altar, say:—

AUFER à nobis quæsumus, Domine, iniquitates nostras; ut ad Sancta Sanctorum puris mereamur mentibus introire. Per Christum Dominum. *Amen.*

When he bows before the Altar, say:—

ORAMUS te, Domine, per merita sanctorum tuorum quorum reliquæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. *Amen.*

Here, at Solemn Masses, the Priest, after blessing the incense and fuming the altar by the sign of the cross, with the following words, "*Mayest thou be blessed by him in whose honor thou shalt be burned,*" turns to the book and reads the Introit:

BENEDICTA sit Sancta Trinitas, atque indivisa Unitas: confitebimur ei, quia fecit nobiscum misericordiam suam. *Ps.* Domine. Dominus noster, quàm

merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

P. Thou, O God, being turned, wilt enliven us.

R. And thy people will rejoice in thee.

P. Show us, O Lord, thy mercy.

R. And grant us thy salvation.

P. O Lord, hear my prayer.

R. And let my cry come unto thee.

P. The Lord be with you.

R. And with thy spirit.

TAKE away from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. *Amen.*

WE beseech thee O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive me all my sins. *Amen.*

BLESSED be the Holy Trinity, and undivided Unity: we will praise it, because it hath shown his mercy to us. *Ps.* O Lord, our God, how wonderful is

admirabile est nomen tuum
in universâ terrâ!

V. Gloria Patri, et Filio,
et Spiritui Sancto.

thy name over the utmost
boundaries of the earth!

V. Glory be to the Father,
and to the Son, and to the
Holy Ghost.

After which is alternately sung or said,

P. Kyrie eleison, R. Kyrie eleison, P. Kyrie eleison
Lord, have mercy upon us.

R. Christe eleison, P. Christe eleison, R. Christe elei-
son. *Christ, have mercy upon us.*

P. Kyrie eleison, R. Kyrie eleison, P. Kyrie eleison
Lord, have mercy upon us.

GLORIA IN EXCELSIS.*

GLORIA in excelsis Deo,
et in terrâ pax homini-
bus bonæ voluntatis. Lau-
damus te, benedicimus te,
adoramus te, glorificamus
te. Gratias agimus tibi
propter magnam gloriam
tuam, Domine Deus, Rex
cœlestis, Deus Pater omni-
potens. Domine Fili uni-
genite Jesu Christe. Do-
mine Deus, Agnus Dei,
Filius Patris, qui tollis
peccata mundi, miserere
nobis. Qui tollis peccata
mundi, suscipe deprecationem
nostram. Qui sedes
ad dexteram Patris, mise-
rere nobis. Quoniam Tu
solus sanctus, Tu solus Do-
minus, Tu solus altissimus,
Jesu Christe, cum Sancto
Spiritu, in gloriâ Dei Patris
Amen.

GLORY be to God on
high, and on earth peace
to men of good will. We
praise thee, we bless thee,
we adore thee, we glorify
thee. We give thee thanks
for thy great glory, O Lord
God, heavenly King, God
the Father Almighty. O
Lord Jesus Christ, the only
begotten Son. O Lord God,
Lamb of God, Son of the
Father, who takest away the
sins of the world, have mer-
cy on us. Who takest away
the sins of the world, receive
our prayers. Who sittest
at the right hand of the Fa-
ther, have mercy on us. For
Thou only art holy, Thou
only art the Lord, Thou on-
ly, O Jesus Christ, together
with the Holy Ghost, art
most high in the glory of
God the Father. *Amen.*

Turning towards the people, the Priest says:—

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

* The Gloria in Excelsis is omitted in Masses for the Dead as also in Lent, Advent, &c., unless the Mass be of a saint.

COLLECT.—*Omnipotens.* O almighty and everlasting God, who hast granted thy servants, in the confession of the true faith, to acknowledge the glory of an eternal Trinity, and in the power of majesty to adore a Unity; we beseech thee, that by the strength of this faith, we may be defended from all adversity. Through, &c.

* II. **COLL.**—*A Cunctis.* Preserve us, O Lord, we beseech thee, from all dangers of body and soul: and by the intercession of glorious and blessed Mary, the ever Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N., and of all the saints, grant us, in thy mercy, health and peace; that adversities and errors being removed, thy Church may serve thee with a pure and undisturbed devotion

EPISTLE.—*Rom. xi. 33.* O the depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him? and recompense shall be made him. For of him, and by him, and in him, are all things. To him be glory for ever. *Amen.*

R. Deo gratias.

R. Thanks be to God.

GRADUAL.—*Dan. iii.* Blessed art thou, O Lord, who beholdest the deep, and sittest on the cherubim.

V. Blessed art thou, O Lord, in the firmament of heaven, and worthy of praise for ever. *Alleluia, Alleluia.*

V. Benedictus es Domine, *V. Blessed art thou, O*
Deus patrum nostrorum, et *Lord, the God of our fa-*
laudabilis in sæcula. Alle- *thers, and worthy of praise*
luia. *for ever. Alleluia.*

The Prayer MUNDA COR MEUM, before the Gospel.

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the Prophet Isaiah with a burning coal; and vouchsafe, through thy gracious mercy, so to purify me, that I may worthily attend to thy holy Gospel. Through Christ our Lord. *Amen.*

May the Lord be in my heart, and on my lips, that I may worthily, and in a becoming manner, attend to his holy Gospel. *Amen.*

* This *Collect*, with its corresponding *Secret*, and *P Communion*, is said every day as a second *Collect*, &c., (Doubles and within Octaves excepted,) from *Candlemas-Day* to *Passion-Sunday*, and from *Trinity-Sunday* to the first Sunday of *Advent*, inclusively.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Sequentia (*vel* initium) sancti Evangelii secundum, &c.

R. Gloria tibi, Domine.

P. The Lord be with you

R. And with thy spirit.

P. The continuation (*or* beginning) of the holy Gospel according to, &c.

R. Glory be to thee, O Lord.

GOSPEL.—*Matt.* xxviii. 18—20. *At that time, Jesus said to his disciples: All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.*

R. Laus tibi, Christe.

R. Praise be to thee, O Christ.

Then say with the Priest in a low voice:—

MAY our sins be blotted out by the words of the Gospel.

THE NICENE CREED.

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilia omnia et invisibilia.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula Deum de Deo, lumen de lumine, Deum verum de Deo vero; genitum non factum, consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis; et incarnatus est de Spiritu Sancto, ex Mariâ Virgine; ET HOMO FACTUS EST.* Crucifixus etiam pro nobis, sub Pontio Pilato, passus, et sepultus est. E resurrexit tertiâ

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven; and became incarnate by the Holy Ghost, of the Virgin Mary; AND WAS MADE MAN.* He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he rose again, according to the

* Kneel in reverence of Christ's Incarnation.

dic secundum scripturas ; et ascendit in cœlum ; sedet ad dexteram Patris ; et iterum venturus est cum gloriâ, judicare vivos et mortuos ; cujus regni non erit finis.

Et in Spiritum Sanctum, Dominum et vivificantem, qui ex Patre Filioque procedit ; qui cum Patre et Filio simul adoratur, et conglorificatur ; qui locutus est per Prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum. Et exspecto resurrectionem mortuorum, et vitam venturi sæculi. *Amen.*

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Oreinus.

scriptures ; and ascended into heaven, sitteth at the right hand of the Father ; and he is to come again with glory, to judge both the living and the dead ; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son ; who, together with the Father and the Son, is adored and glorified ; who spoke by the Prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. *Amen.*

P. The Lord be with you.

R. And with thy spirit

P. Let us pray.

OFFERTORIO.—Blessed be God the Father, and the only begotten Son of God, as likewise the Holy Ghost : for he has shown mercy to us.

OBLATION OF THE HOST.

SUSCIPE, sancte Pater, omnipotens æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, offensionibus et negligentis meis, et pro omnibus circumstantibus ; sed et pro omnibus fidelibus Christianis, vivis atque defunctis ; ut mihi et illis proficiat ad salutem in vitam æternam. *Amen.*

ACCCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I, thy unworthy servant, offer unto thee, my living and true God, for my innumerable sins, offences, and negligences and for all here present ; as also for all faithful Christians, both living and dead ; that it may avail both me and them unto life everlasting. *Amen.*

When the Priest puts the Wine and Water into the Chalice, he says:

DEUS, qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus Filius tuus Dominus noster; qui tecum vivit et regnat, in unitate Spiritûs Sancti, Deus, per omnia sæcula sæculorum. *Amen.*

O GOD, who, in creating human nature, hast wonderfully dignified it, and still more wonderfully reformed it; grant that, by the mystery of this Water and Wine, we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature, *namely*, Jesus Christ our Lord thy Son, who with thee, in the unity of the Holy Ghost, liveth and reigneth, one God, for ever and ever. *Amen.*

OBLATION OF THE CHALICE.

OFFERIMUS tibi, Domine, Calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostrâ et totius mundi salute, cum odore suavitatis ascendat. *Amen.*

WE offer unto thee, O Lord, the Chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet odor, for our salvation, and for that of the whole world. *Amen.*

When the Priest bows before the Altar,

IN spiritu humilitatis, et in animo contrito suscipiamur à te, Domine; et sic fiat sacrificium nostrum in conspectu tuo hodiè, ut placeat tibi, Domine Deus.

ACCCEPT us, O Lord, in the spirit of humility and contrition of heart; and grant that the sacrifice we offer this day in thy sight may be pleasing to thee, O Lord God.

When he blesses the Bread and Wine,

VENI, sanctificator, omnipotens æternæ Deus, et benedic hoc sacrificium tuo sancto nomini præparatum.

COME, O almighty and eternal God, the sanctifier, and bless this sacrifice, prepared for the glory of thy holy name.

Here, in solemn Masses, he blesses the Incense, saying:—

PER intercessionem beati Michaelis archangeli

MAY the Lord, by the intercession of blessed

stantis à dextris Àltari Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. *Amen.*

Michael the archangel standing at the right hand of the Altar of Incense, and of all his elect, vouchsafe to bless this incense, and receive it as an odor of sweetness Through Christ our Lord.

At incensing the Bread and Wine, he says:—

INCENSUM istud à te benedictum, ascendat ad te, Domine, et descendat super nos misericordia tua.

MAY this Incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.

At incensing the Altar, he says:—(*Ps. cxi.*)

DIRIGATUR, Domine, oratio mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis

LET my prayer, O Lord, be directed as incense in thy sight: and the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips. Incline not my heart to evil words, to make excuses in sin.

On giving the Censer to the Deacon, he says:—

MAY the Lord enkindle within us the fire of his love, and the flame of everlasting charity. *Amen.*

Washing his hands, he says:—(*Ps. xxv. 6.*)

LAVABO inter innocentes manus meas; et circumdabo altare tuum, Domine.

I WILL wash my hands among the innocent; and will compass thy altar, O Lord.

Ut audiam vocem laudis; et enarrem universa mirabilia tua.

That I may hear the voice of thy praise; and tell all thy wondrous works.

Domine, dilexi decorum domus tuæ, et locum habitationis gloriæ tuæ.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Ne perdas cum impiis animam meam, et cum viris sanguinum vitam meam.

Take not away my soul with the wicked, nor my life with bloody men.

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum: redime me et miserere mei.

Pes meus stetit in directo: in ecclesiis benedicam te, Domine.

Gloria Patri, &c.

Bowing in the middle of the Altar, he says:—

SUSCIPE, sancta Trinitas, hanc oblationem, quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri, et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum, et omnium Sanctorum; ut illis proficiat ad honorem, nobis autem ad salutem; et illi pro nobis intercedere dignentur in cælis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. *Amen.*

Then turning himself towards the people, he says:—

ORATE, Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

SECRET. Sanctify, we beseech thee, O Lord our God, by the invocation of thy holy name, the victim of

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in my innocence: redeem me and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

Glory be to the Father, &c.

RECEIVE, O holy Trinity, this oblation which we make to thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the blessed Mary ever a Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, and of all the saints; that it may be available to their honor, and our salvation; and that they may vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. *Amen.*

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father almighty.

R. May the Lord receive the sacrifice from thy hands, to the praise and glory of his own name, and to our benefit, and that of all his holy Church.

this oblation; and by it make us ourselves an eternal offering to thee. Through, &c

* II. SECRET. Graciously hear us, O God our Saviour; that by virtue of this sacrament, thou mayest defend us from all enemies, of both soul and body; grant us grace in this life, and glory in the next.

P. Per omnia sæcula sæculorum. *R.* Amen.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Sursum corda.

R. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

R. Dignum et justum est.

P. World without end
R. Amen.

P. The Lord be with you

R. And with thy spirit.

P. Lift up your hearts.

R. We have lifted them up to the Lord:

P. Let us give thanks to the Lord our God.

R. It is meet and just.

THE PREFACE.—*On Festivals and other days that have none proper, and in Masses for the Dead.*

VERE dignum et justum est, æquum et salutare, nos tibi semper, et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. † Per Christum Dominum nostrum; per quem majestatem tuam laudant angeli, adorant dominationes, tremunt potestates; cœli cœlorumque virtutes, ac beata seraphim, sociâ exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, subplici confessione dicentes:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloriâ tuâ. Hosanna in excelsis. Benedictus qui venit in nomine Domini. Hosanna in excelsis.

IT is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. † Thro' Christ our Lord; by whom the angels praise thy majesty, the dominations adore it, the powers tremble before it, the heavens, the heavenly virtues, and blessed seraphim, with common jubilee glorify it. Together with whom we beseech thee, that we may be admitted to join our humble voices, saying:

Holy, holy, holy, Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

† This mark refers to the subsequent part of the proper prefaces.

On Trinity-Sunday, and every other Sunday in the year that has no proper Preface

* Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus. unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tuâ gloriâ, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentiâ discretionis sentimus. Ut in confessione veræ, sempiternæque Deitatis, et in Personis proprietates, et in essentiâ unitas, et in Majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim; qui non cessant clamare quotidie, unâ voce dicentes, Sanctus, &c.

From Christmas-Day till the Epiphany; on Corpus Christi; and on our Lord's Transfiguration.

* Quia per incarnati Verbi mysterium, nova mentis nostræ oculis lux tuæ claritatis infulsit; ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur. † Et ideo cum angelis et archangelis, cum thronis et dominationibus, cumque omni militiâ cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, Sanctus, &c.

On the Epiphany and during its Octave.

* Quia cum unigenitus tuus in substantiâ nostræ

* Who together with thy only begotten Son and the Holy Ghost, art one God and one Lord: not in a singularity of one Person, but in a Trinity of one substance. For what we believe of thy glory, as thou hast revealed, the same we believe of thy Son, and of the Holy Ghost, without any difference or distinction. So that in the confession of the true and eternal Deity, we adore a distinction in the Persons, an unity in the essence, and an equality in the Majesty. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying, Holy, &c.

* Since by the mystery of the Word made flesh, a new ray of thy glory has appeared to the eyes of our souls; that while we behold God visibly, we may be carried by him to the love of things invisible. † And therefore with the angels and archangels, with the thrones and dominations, and with all the heavenly host, we sing an everlasting Hymn to thy glory, saying, Holy, &c.

* Because when thy only begotten Son appeared in

† Prefaces thus marked are concluded in the same manner as this

mortalitatis apparuit, nova nos immortalitatis suæ luce reparavit. † Et ideò, cum angelis, &c.

the substance of our mortal flesh, he repaired us by the new light of his immortality. † And therefore, &c.

In Lent, till Passion-Sunday.

* Qui corporali jejunio vitia comprimis, mentem elevas, virtutem largiris et præmia. * Per Christum, &c.

* Who by his bodily fast, extinguishest our vices, elevatest our understanding, bestowest on us virtue and its rewards. * Through, &c.

On Passion and Palm-Sundays, Maundy Thursday, and Feasts of the Holy Cross.

* Qui salutem humani generis in ligno Crucis constituisti; ut unde mors oriebatur, inde vita resurgeret, et qui in ligno vincebat, in ligno quoque vinceretur. * Per Christum Dominum nostrum, &c.

* Who hast appointed the salvation of mankind to be wrought on the wood of the cross; that from whence death came, thence life might arise, and that he who overcame by the tree, might also by the tree be overcome. * Through, &c.

From Holy-Saturday till the Ascension.

VERE dignum et justum est, æquum et salutare, te quidem Domine omni tempore, sed [in hac potissimum nocte *vel* die, *vel*] in hoc gloriosus prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est Agnus, qui abstulit peccata mundi, qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. † Et ideò, cum angelis, &c.

IT is truly meet and just, right and available to salvation, to praise thee, O Lord, at all times, but chiefly on this [night *or* day, *or* at this time] when Christ our Passover was sacrificed for us. For he is the true Lamb who hath taken away the sins of the world, who by dying has destroyed our death, and by rising again has restored us to life. † And therefore, &c.

From Ascension-Day till Whitsun-Eve.

* Per Christum Dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit, et ipsis cernentibus est levatus in cælum, ut nos di-

* Through Christ our Lord. Who, after his resurrection, appeared openly to all his disciples, and in their presence ascended into heaven, to make us par-

vinitatis suæ tribueret esse participes. † Et ideo, &c.

takers of his divine nature. † And therefore, &c.

From Whitsun-Eve till Trinity-Sunday ; and in Votive Masses of the Holy Gh. at

* Per Christum Dominum nostrum. Qui ascendens super omnes cœlos, sedensque ad dexteram tuam, promissum Spiritum Sanctum [hodiernâ die] in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbem terrarum mundus exultat. Sed et supernæ virtutes atque angelicæ potestates, hymnum gloriæ tuæ concinunt, sine fine dicentes, Sanctus, &c.

* Through Christ our Lord. Who ascending above all the heavens, and sitting at thy right hand, sent down the promised Holy Spirit [this day] upon the children of adoption. Wherefore the whole world displays its excess of joy. The heavenly virtues also, and all the angelic powers, sing in concert an everlasting hymn to thy glory, saying, Holy, &c.

On Festivals of the Blessed Virgin Mary, the Purification excepted, on which is said the Preface of Christmas.

* Et te in N. beatæ Mariæ semper Virginis collaudare, benedicere, et prædicare. Quæ et unigenitum tuum Sancti Spiritus obumbratione concepit, et virginitatis gloriâ permanente, lumen æternum mundo effudit, Jesum Christum Dominum nostrum. * Per quem, &c.

* And that we should praise, bless, and glorify thee on the N. of the blessed Mary, ever a Virgin. Who by the overshadowing of the Holy Ghost conceived thy only begotten Son, and the glory of her virginity still remaining, brought forth the eternal light of the world, Jesus Christ our Lord. * By whom, &c.

On the Festivals of the Apostles.

VERE dignum et justum est, æquum et salutare, te Domine suppliciter exorare, ut gregem tuum, Pastor æternæ, non deseras, sed per beatos apostolos tuos continuâ protectione custodias. Ut iisdem rectoribus gubernetur, quos operis tui vicarios eidem contulisti præesse pastores. † Et ideo cum angelis, &c.

IT is truly meet and just, right and available to salvation, humbly to beseech thee that thou, O Lord, our eternal Shepherd, wouldst not forsake thy flock, but keep it under thy continual protection by thy blessed apostles. That it may be governed by those whom thou hast appointed its vicars and pastors. † And therefore, &c.

THE CANON OF THE MASS.

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus, ac petimus, uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata imprimis quæ tibi offerimus pro Ecclesiâ tuâ sanctâ catholicâ, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum; unâ cum famulo tuo Papa nostro N. et Antistite nostro N. et Rege nostro N. et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

WE, therefore, humbly pray and beseech thee, most merciful Father, thro' Jesus Christ thy Son, our Lord, that thou wouldst vouchsafe to accept and bless these gifts, these presents, these holy unspotted sacrifices, which in the first place we offer thee for thy holy catholic Church, to which we vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world; together with thy servant N. our Pope, N. our Bishop, and N. our President, as also all orthodox believers and professors of the catholic and apostolic faith

COMMEMORATION OF THE LIVING.

MEMENTO, Domine, famulorum famularumque tuarum N. et N.

BE mindful, O Lord, of thy servants, men and women, N. and N.

He prays silently for those he intends to pray for.

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incommutabilitatis suæ, tibi que reddant vota sua æterno Deo, vivo et vero.

And of all here present, whose faith and devotion are known unto thee, for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families, and friends. for the redemption of their souls, for the health and salvation they hope for, and for which they now pay their vows to thee the eternal, living, and true God.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genetricis Dei

Communicating with, and honoring in the first place, the memory of the ever-glorious Virgin Mary, Mother

et Domini nostri Jesu Christi; æd et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thadæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum, quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. *Amen.*

of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints, through whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. *Amen.*

Spreading his Hands over the Oblation, he says :—

HANC igitur oblationem servitutis nostræ sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipies; diesque nostros in tuâ pace disponas, atque ab æternâ damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. *Amen.*

WE therefore beseech thee, O Lord, graciously to accept this oblation of our servitude, as also of thy whole family; and to dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Christ our Lord. *Amen.*

Quam oblationem tu Deus, in omnibus, quæsumus, benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Which oblation do thou, O God, vouchsafe, in all respects, to bless, approve, ratify, and accept; that it may be made for us the body and blood of thy most beloved Son Jesus Christ our Lord.

Qui pridie quàm pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cælum, ad te Deum Patrem suum omnipotentem, tibi gratias

Who the day before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up towards heaven, giving thanks to thee Almighty God, his

agens, benedixit, frēgit, deditque discipulis suis, dicens : Accipite et manducate ex hoc omnes, Hoc EST ENIM CORPUS MEUM.

After pronouncing the words of Consecration, the Priest, kneeling, adores and elevates the sacred Host.

SIMILI modo, postquam cœnatum est, accipiens et hanc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, deditque discipulis suis, dicens : Accipite et bibite ex eo omnes, Hoc EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI, MYSTERIUM FIDEI : QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescumque feceritis. in mei memoriam facietis.

Here also kneeling, he adores and elevates the Chalice.

UNDE et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis, offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam puram, Hostiam sanctam, Hostiam immaculatam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ.

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dig-

Father, he blessed it, brake it, and gave it to his disciples, saying : Take and eat ye all of this, For THIS IS MY BODY.

IN like manner, after he had supped, taking also this excellent chalice into his holy and venerable hands, giving thee also thanks, he blessed, and gave it to his disciples, saying : Take and drink ye all of this, For THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH : WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of me.

WHEREFORE, O Lord, we thy servants, as also thy holy people, calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and admirable ascension into heaven, offer unto thy most excellent Majesty, of thy gifts bestowed upon us, a pure Host, a holy Host, an unspotted Host, the holy bread of eternal life, and chalice of everlasting salvation.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as thou wert

natus es munera pueri tui
justi Abel, et sacrificium
Patriarchæ nostri Abrahæ,
et quod tibi obtulit sum-
mus sacerdos tuus Melchi-
sedech, sanctum sacrifi-
cium, immaculatam Hos-
tiam.

Supplices te rogamus,
omnipotens Deus, jube hæc
præferri per manus sancti
angeli tui in sublime altare
tuum, in conspectu divinæ
Majestatis tuæ, ut quotquot
ex hac altaris participatione
sacro-sanctum Filii tui cor-
pus et sanguinem sumpse-
rimus, omni benedictione
cœlesti et gratiâ repleamur.
Per eundem Christum Do-
minum nostrum. *Amen.*

graciously pleased to accept
the gifts of thy just servant
Abel, and the sacrifice of
our Patriarch Abraham and
that which thy high priest
Melchisedech offered to
thee, a holy sacrifice and
unspotted victim.

We most humbly beseech
thee, almighty God, to com-
mand these things to be car-
ried by the hands of thy holy
angels to thy altar on high,
in the sight of thy divine Maj-
esty, that as many as shall
partake of the most sacred
body and blood of thy Son at
this altar, may be filled with
every heavenly grace and
blessing. Through the same
Christ our Lord. *Amen.*

COMMEMORATION OF THE DEAD.

MEMENTO etiam, Do-
mine, famulorum fa-
mularumque tuarum N. et
N. qui nos præcesserunt
cum signo Fidei, et dor-
miunt in somno pacis.

Here particular mention is silently made of such of the Dead as are
to be prayed for.

Ipsis, Domine, et omnibus
in Christo quiescentibus, lo-
cum refrigerii, lucis et pacis,
ut indulgeas deprecamur:
per eundem Christum Do-
minum nostrum. *Amen.*

BE mindful, O Lord, of
thy servants N. and
N. who are gone before
us with the sign of Faith,
and rest in the sleep of
peace.

To these, O Lord, and
to all that sleep in Christ,
grant, we beseech thee, a
place of refreshment, light,
and peace: thro' the same
Christ our Lord. *Amen.*

Here, striking his Breast, the Priest says:—

NOBIS quoque peccato-
ribus famulis tuis, de
multitudine miserationum
tuaram sperantibus, partem
aliquam et societatem do-
nare digneris, cum tuis sanc-

ALSO to us sinners, thy
servants, confiding in
the multitude of thy mercies,
vouchsafe to grant some part
and fellowship with thy holy
apostles and martyrs: with

tis apostolis et martyribus, cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete. Cæcilia, Anastasia, et omnibus sanctis tuis; intra quorum nos consortium, non æstimator meriti, sed veniæ quæsumus largitor admitte. Per Christum Dominum nostrum.

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

P. Per omnia sæcula sæculorum. R. Amen.

Oremus.

PRÆCEPTIS salutaribus moniti, et divinâ institutione formati, audemus dicere :

Pater noster, qui es in cœlis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terrâ; panem nostrum quotidianum da nobis hodiè; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem.

R. Sed libera nos à malo.

P. Amen.

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris; et intercedente bea-

John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcelline, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all thy saints; into whose company we beseech thee to admit us, not in consideration of our merit, but of thy own gratuitous pardon. Through Christ our Lord.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things. By him, and with him, and in him, is to thee. God the Father almighty, in the unity of the Holy Ghost, all honor and glory.

P. For ever and ever.

R. Amen.

Let us pray.

INSTRUCTED by thy saving precepts, and following thy divine directions, we presume to say :

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation

R. But deliver us from evil.

P. Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come, and by the intercession of

Et gloriosa semper Virgine Dei Genitrice Maria, cum beatis apostolis tuis Petro et Paulo, atque Andrea, et omnibus sanctis, da propitius pacem in diebus nostris, ut ope misericordiae tuae adjuti, et à peccato sinus semper liberi, et ab omni perturbatione securi. Per eundem Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus.

P. Per omnia sæcula sæculorum. *R.* Amen.

P. Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

Breaking the Host, he puts a particle thereof into the Chalice, saying:

MAY this mixture and consecration of the body and blood of our Lord Jesus Christ, be to us that receive it effectual to eternal life. *Amen.*

Then bowing and striking his Breast, he says:—

AGNUS Dei, qui tollis peccata mundi, * miserere nobis.

Agnus Dei, qui tollis peccata mundi, * miserere nobis.

Agnus Dei, qui tollis peccata mundi, * dona nobis pacem.

*In Masses for the Dead, he says twice. * Give them rest: and lastly, * Give them eternal rest.*

The following Prayer is then also omitted.

DOMINE Jesu Christe, qui dixisti apostolis tuis, Pacem relinquo vobis, ne respicias peccata mea, sed fidem Ecclesiae træ; am-

the blessed and ever-glorious Virgin Mary Mother of God, and of the holy apostles Peter and Paul, and of Andrew, and of all the saints, mercifully grant peace in our days, that through the assistance of thy mercy, we may be always free from sin, and secure from all disturbance. Thro' the same Jesus Christ, thy Son our Lord, who, with thee and the Holy Ghost, liveth and reigneth, God.

P. World without end.

R. Amen.

P. The peace of the Lord be always with you.

R. And with thy spirit.

LAMB of God, who takest away the sins of the world, * have mercy on us:

Lamb of God, who takest away the sins of the world, * have mercy on us.

Lamb of God, who takest away the sins of the world * give us peace.

LORD Jesus Christ, who saidst to thy apostles, I leave you peace, I give you my peace, regard not my sins, but the faith of thy church; and grant her

que secundum voluntatem tuam pacificare et coadunare digneris; qui vivis et regnas, Deus, per omnia sæcula sæculorum. *Amen.*

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti, libera me per hoc sacro-sanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis; et fac me tuis semper inhærere mandatis, et à te nunquam separari permittas; qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. *Amen.*

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tuâ pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam; qui vivis et regnas cum Deo Patre in unitate Spiritûs Sancti Deus, per omnia sæcula sæculorum. *Amen.*

Taking the Host in his Hands, he says:—

PANEM cœlestem accipiam, et nomen Domini invocabo.

Striking his Breast with humility

DOMINE, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

that peace and unity which is agreeable to thy will; who livest and reignest for ever and ever. *Amen.*

Lord Jesus Christ, Son of the living God, who, according to the will of thy Father, hast by thy death, through the co-operation of the Holy Ghost, given life to the world, deliver me by this thy most sacred body and blood from all my iniquities, and from all evils; and make me always adhere to thy commandments, and never suffer me to be separated from thee; who livest and reignest with God the Father, &c. *Amen.*

Let not the participation of thy body, O Lord Jesus Christ, which I, though unworthy, presume to receive, turn to my judgment and condemnation; but, through thy mercy, may it be a safeguard and remedy, both to soul and body; who with God the Father, in the unity of the Holy Ghost, livest and reignest God, for ever and ever. *Amen.*

I WILL take the bread of heaven, and call upon the name of our Lord.

and devotion, he says thrice:—

LORD, I am not worthy that thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Receiving reverently both parts of the Host, he says :—

CORPUS Domini nostri
Jesu Christi custodiat
animam meam in vitam æ-
ternam. *Amen.*

MAY the body of our
Lord Jesus Christ pre-
serve my soul to life ever-
lasting. *Amen.*

Taking the Chalice, he says :—

QUID retribuam Domino
pro omnibus quæ re-
tribuit mihi ! Calicem salu-
taris accipiam, et nomen
Domini invocabo. Lau-
dans, invocabo Dominum,
et ab inimicis meis salvus
ero.

WHAT return shall I
make the Lord for all
he has given to me ! I will
take the Chalice of salva-
tion, and call upon the name
of the Lord. Praising, I will
call upon the Lord, and shall
be saved from my enemies.

Receiving the Blood of our Saviour, he says :—

SANGUIS Domini nostri
Jesu Christi custodiat
animam meam in vitam æ-
ternam. *Amen.*

MAY the blood of our
Lord Jesus Christ pre-
serve my soul to everlasting
life. *Amen.*

Taking the first Ablution, he says :—

QUOD ore sumpsimus,
Domine, purâ mente
capiamus, ut de munere
temporali fiat nobis reme-
dium sempiternum.

GRANT, O Lord, that what
we have taken with our
mouth, we may receive with
a pure mind, that of a tem-
poral gift it may become to
us an eternal remedy.

Taking the second Ablution, he says :—

CORPUS tuum, Domine,
quod sumpsi, et san-
guis quem potavi, adhæreat
visceribus meis ; et præsta
ut in me non remaneat sce-
lerum macula, quem purâ
et sanctâ refecerunt sacra-
mentâ : qui vivis et regnas
in sæcula sæculorum. *Amen.*

MAY thy Body, O Lord,
which I have received,
and thy Blood which I have
drunk, cleave to my bowels ;
and grant that no stain of sin
may remain in me, who have
been fed with his pure and
holy sacrament. Who livest
and reignest, &c. *Amen.*

COMM. We bless the God of heaven, and we will
praise him in the sight of all the living, because he hath
shown us his mercy.

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

P. Oremus.

P. Let us pray.

P. COMM.—*Proficiat.* May the receiving of this sacra-

ment, O Lord our God, avail us to the salvation of body and soul, together with the confession of an everlasting Holy Trinity, and of the undivided Unity thereof. Through, &c.

* II. P. COMM.—*Mundet.* May the oblation of this divine sacrament, we beseech thee, O Lord, both cleanse and defend us; and by the intercession of the blessed Mary, the Virgin Mother of God, of the blessed apostles Peter and Paul, of blessed N., and of all the saints, free us from all sin, and deliver us from all adversity.

After the P. COMM. is added the Prayer, ET FAMULOS.

DEFEND, also, O Lord, from all adversity thy servant N. our Pope, N. our Bishop, N. our President, together with the people and army committed to his care: grant peace in our days, and banish all wickedness from thy Church. Through, &c.

P. Dominus vobiscum.

P. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

P, Ite missa est, *vel*, Benedicamus Domino.

P. Go, you are dismissed, or, Let us bless the Lord.

R. Deo gratias.

R. Thanks be to God.

In Masses for the Dead.

P. Requiescant in pace.

P. May they rest in peace.

R. Amen.

R. Amen.

Bowing before the Altar, the Priest says:—

PLACEAT tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

LET the performance of my homage be pleasing to thee, O holy Trinity; and grant that the sacrifice which I, though unworthy, have offered up in the sight of thy Majesty, may be acceptable to thee, and through thy mercy be a propitiation for me, and all those for whom it has been offered. Through, &c.

Turning towards the people, he gives them his Blessing, saying:—

BENEDICAT vos, omnipotens Deus, ✠ Pater, et Filius, et Spiritus Sanctus.

MAY almighty God, ✠ the Father, Son, and Holy Ghost, bless you. R. Amen.

P. Dominus vobiscum.

P. Our Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

P. Initium sancti Evangelii secundum Joannem.

P. The beginning of the Gospel according to St. John.

R. Gloria tibi, Domine.

IN principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil, quod factum est. In ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus à Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux; sed ut testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri; his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. **ET VERBUM CARO FACTUM EST,** et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi unigeniti à Patre, plenum gratiæ et veritatis.

R. Deo gratias.

R. Glory be to thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to be made the sons of God; to them that believe in his name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH,** and dwelt among us; and we saw his glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R. Thanks be to God.

ON NOVENAS.

By a Novena, is meant a devotion of nine days in honour of some mystery of our Redemption, to obtain a particular request; or in honour of the Blessed Virgin, or any of the Saints; to beg their intercession in obtaining a favour from God. It may be made of any prayer according to each person's devotion, and is certainly a holy practice, which has often been found successful in obtaining favours from God. Those who perform it with the conditions necessary for prayer; in particular, with a lively hope of having their request granted, and perfect resignation, should it be refused, may be assured that Christ, who has said, *ask and you shall receive*, will grant them some grace or blessing as the fruit of their prayer, though in his infinite wisdom and mercy, he may refuse the particular favour which they implore. "If," says St. Augustine, "he seems deaf to their cries, it is only to grant their main desire, by doing what is more expedient for them." God alone knows what is good for us: how often is the refusal of our requests a far greater favour than would be the grant of them!

A NOVENA in Honour of the Name of JESUS.

OH! merciful Jesus, who didst in thy early infancy commence thy office of Saviour, by shedding thy precious blood, and assuming for us that name which is above all names; we thank thee for such early proofs of thy infinite love; we venerate thy sacred name, in union with the profound respect of the angel who first announced it to the earth, and unite our affections to the sentiments of tender devotion which the adorable name of Jesus has in all ages enkindled in the hearts of thy servants. Animated with a firm faith in thy unerring word, and penetrated with confidence in thy mercy, we now most humbly remind thee of the promise thou hast made, that when two or three should assemble in thy name, thou thyself wouldst be in the midst of them. Come, then, into the midst of us, most amiable Jesus. for it is in thy sacred name we are here assembled. Come into our hearts, that thy holy Spirit may pray in and by us, and mercifully grant us, through that adorable name, which is the joy of heaven, the terror of hell, the consolation of the afflicted, and the solid ground of our unlimited confidence, all the petitions we make in this Novena.

Oh! blessed Mother of our Redeemer! who didst participate so sensibly in the sufferings of thy dear Son when he shed his

sacred blood, and assumed for us the name of Jesus; obtain for us, through that adorable name, the favours we petition in this Novena. Beg also, that the most ardent love may imprint on our hearts that sacred name, that it may be always in our minds, and frequently on our lips; that it may be our defence in temptations, and our refuge in danger, during our lives, and our consolation and support in the hour of death. *Amen.*

[*To this may be added the Litany of Jesus, p. 284.*]

A NOVENA to the SACRED HEART.

O SACRED and adorable Heart of Jesus! Furnace of Eternal charity. Ocean of infinite mercy! Consolation of the afflicted! Refuge of sinners! and Hope of the whole world! I most fervently adore thee, and unite my heart, my affections, and supplications, to the perpetual homage thou thyself renderest to the Divinity on our altars. Most amiable Heart! which hast loved us with an eternal love, supply thyself for my insensibility, and receive my desire at least of loving thee with all the ardour and sincerity thou so justly meritest. But remember, O adorable Heart! that thou hast not disclosed thyself to us only as an object of our adorations; thou desirest much more to engage our love, and to become the ground and motive of our tender confidence. For this end, thou wert pierced through with a lance on the cross; and for the same purpose thou remainest a daily victim of thy own love on our altars. O infinitely compassionate Heart of Jesus! which was overwhelmed with sorrow in the Garden of Olives, at the view of our spiritual and corporal miseries, I recur to thee now with all the confidence thou desirest I should repose in the extent of thy power and the riches of thy mercy. Convinced that those things which are impossible to human means are infinitely easy to thee, and relying with an humble, steadfast faith on the sacred words of Truth itself, that whatever we ask the Father in the name of Jesus should be granted, I now most humbly implore in that adorable name, in virtue of that promise, and through the abundant mercies of the sacred Heart of Jesus, the particular favour I petition for in this Novena. (*Specify it.*)

O blessed St. Gertrude! and all ye glorious servants of Christ! who while on earth were particularly devoted to the sacred Heart of Jesus, join your prayers with mine, and implore from the divine Object of all your devotion the grant of the petition which I now make, and especially offer up through thy intercession. Beg likewise, from this adorable Heart, which has dominion over all

hearts, and could in a moment change the most obdurate, to have compassion on those who are in the dreadful state of mortal sin, and to open to us all the treasures of its mercy at the hour of our death. *Amen.*

A NOVENA to the BLESSED VIRGIN.

O MOST Holy Virgin! who wert chosen by the adorable Trinity from all eternity to be the most pure Mother of Jesus, permit me, thy humble and devoted client, to remind thee of the joy thou didst receive in the instant of the most sacred incarnation of our divine Lord, and during the nine months thou didst carry him in thy chaste womb. I wish most sincerely that I could renew, or even increase that joy, by the fervour of my prayers. O tender Mother of the afflicted! grant me, under my present necessities, that peculiar protection thou hast promised to those who devoutly commemorate this ineffable joy. Relying on the infinite mercies of thy Divine Son; trusting in that promise which he has made, that those who ask should receive; and penetrated with confidence in thy powerful prayers; I most humbly entreat thee to intercede for me, and to obtain for me the favours which I petition for in this Novena, if it be the holy will of God to grant them; and if not, to ask for me whatever graces I most stand in need of. (*Here specify your requests.*)

I desire by this Novena, which I now offer in thy honour, to prove the lively confidence I have in thy intercession. Accept it, I beseech thee, in honour of that supernatural love and joy with which thy sacred heart was replenished during the abode of thy dear Son in thy womb; in veneration of which, I offer thee the sentiments of my heart, and these nine *Hail Maries*.

Repeat the *Hail Maries* nine times, and then say the following

Prayer.

O MOTHER of God! accept these salutations, in union with the respect and veneration with which the Angel Gabriel first hailed thee full of grace. I wish most sincerely, that they may become so many gems in the crown of thy occidental glory, which will increase in brightness to the end of the world. I beseech thee, O Comfortress of the afflicted! by the joy thou didst receive in the nine months of thy pregnancy, to obtain for me the grant of the favours which I have now implored through thy powerful intercession. For this end, I offer thee all the good works which have ever been performed in thy honour. I most humbly entreat

thee, for the love of the amiable heart of Jesus, with which thine was ever so inflamed, to hear my humble prayers, and to obtain my requests.

A NOVENA to ST. JOSEPH.

O GLORIOUS descendant of the Kings of Juda! inheritor of the virtues of all the Patriarchs! just and happy St. Joseph! listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and tender confidence. Thou art the most hidden, though the greatest saint, and art peculiarly the patron of those who serve God with the greatest purity and fervour. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service; beseeching thee, for the sake of Jesus Christ, who vouchsafed to love and obey thee as a son, to become a father to me; and to obtain for me the filial respect, confidence, and love of a child towards thee. O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to implore for me the particular intention of this Novena. (*Specify it.*)

Present me, O great Saint, to the adorable Trinity, with whom thou hadst so glorious and so intimate a correspondence. Obtain that I may never efface by sin the sacred image according to the likeness of which I was created. Beg for me, that my divine Redeemer would enkindle in my heart, and in all hearts, the fire of his love, and infuse therein the virtue of his adorable infancy, his purity, simplicity, obedience, and humility. Obtain for me likewise a lively devotion to thy Virgin Spouse, and protect me so powerfully in life and death, that I may have the happiness of dying as thou didst, in the friendship of my Creator, and under the immediate protection of the Mother of God.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, Spouse of St. Joseph, *Pray for us.*

St. Joseph, confirmed in grace, *Pray for us.*

St. Joseph, Guardian of the Word Incarnate,

St. Joseph, Favourite of the King of Heaven,

St. Joseph, ruler of the family of Jesus,

St. Joseph, Spouse of the ever-blessed Virgin,

St. Joseph, nursing father to the Son of God,

} *Pray for us.*

St. Joseph, example of humility and obedience,
 St. Joseph, mirror of silence and resignation,
 St. Joseph, patron of innocence and youth,
 St. Joseph, exiled with Christ into Egypt,
 St. Joseph, intercessor for the afflicted,
 St. Joseph, advocate of the humble,
 St. Joseph, model of every virtue,
 St. Joseph, honoured among men,
 St. Joseph, union of all Christian perfections,
 Lamb of God, &c.

Pray for us.

V. Pray for us, O holy St. Joseph.

R. That we may be made worthy of the promises of Christ

Let us pray.

ASSIST us, O Lord! we beseech thee, by the merits of the Spouse of thy most holy Mother, that what our unworthiness cannot obtain, may be given us by his intercession with thee: who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. *Amen.*

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## THE OFFICE OF THE BLESSED VIRGIN MARY

*At Matins*

V. Now let my lips sing and display,

R. The blessed Virgin's praise this day.

V. O Lady, to my help intend:

R. Me strongly from my foes defend.

Glory be to the Father, &c.

*The Hymn.*

Hail Lady of the world,  
Of Heaven bright Queen

Hail Virgin of virgins,  
Star early seen.

Hail full of all grace,  
Clear light divine;

Lady to succour us,

With speed incline.

THE OFFICE OF THE B. V. MARY.

God, from eternity,  
Before all other,  
Of the world thee ordain'd  
To be the Mother.  
By which he created  
The Heavens, sea, land:  
His fair spouse he chose,  
Free from sin's band.

V God hath elected and pre-elected her.

R. He hath made her dwell in his tabernacle.

*Let us pray.*

O HOLY Mary, Mother of our Lord Jesus Christ, queen of heaven, and lady of the world, who neither forsakest nor despisest any, behold me mercifully with the eye of pity, and obtain for me, of thy beloved Son, pardon for all my sins: that I, who, with devout affection, do now celebrate thy holy conception, may, hereafter, enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a virgin, didst bring forth: who, with the Father and the Holy Ghost, livest and reignest one God in perfect Trinity, for ever and ever. Amen

V. O Lord, hear my prayer:

R. And let my cry come unto thee

V. Let us bless our Lord;

R. Thanks be to God

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

*At Prime.*

V O Lady, to my help intend:

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

*The Hymn.*

HAIL Virgin most prudent,  
House for God plac'd,  
With the seven-fold pillar  
And table grac'd.  
Sav'd from contagion  
Of the frail earth:  
In the womb of thy parent,  
Sain' before birth:

Mother of the living,  
 Gate of Saint's merits,  
 The new star of Jacob,  
 Queen of pure spirits  
 To Zebulon fearful:  
 Armies' Array;  
 Be thou of Christians  
 Refuge and stay.

V. He hath created her in his Holy Spirit.

R. And hath poured her out, over all his work.

*Let us pray.*

O holy Mary, Mother of our Lord, &c. as before

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

*At Third.*

V. O Lady, to my help intend:

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

*The Hymn.*

HAIL ark of the covenant,  
 King Solomon's throne,  
 Bright rainbow of heaven,  
 The bush of vision.  
 The fleece of Gideon,  
 The flow'ring rod;  
 Sweet honey of Samson,  
 Closet of God.  
 'Twas meet Son so noble  
 Should save from stain,  
 (Wherewith Eve's children  
 Spotted remain.)  
 The maid whom for mother  
 He had elected,  
 That she might be never  
 With sin infected.

V. I dwell in the highest;

R. And my throne is the pillar of the clouds.

*Let us pray.*

O holy Mary, Mother of our Lord, &c. *as before*

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

*At Sixth.*

V. O Lady, to my help intend:

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

*The Hymn.*

HAIL Mother and Virgin;

Of the Trinity

Temple; joy of Angels,

Seal of purity.

Comfort of mourners,

Garden of pleasure;

Palm-tree of patience,

Chastity's measure.

Thou land sacerdotal,

Art blessed wholly,

From sin original

Exempted solely.

The city of the highest,

Gate of the East;

Virgin's gem, in thee

All graces rest.

V. As the lily among thorns;

R. So my beloved among the daughters of Adam.

*Let us pray.*

O holy Mary, Mother of our Lord, &c. *as before.*

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.



- V And may the souls of the faithful departed, through the mercy of God, rest in peace.  
 R Amen.

*At Ninth.*

- V. O Lady, to my help intend :  
 R. Me strongly from my foes defend.  
 V Glory be to the Father, &c.

*The Hymn.*

- HAIL city of refuge,  
 King David's tower  
 Fenc'd with bulwark,  
 And armour's power.  
 In thy conception  
 Charity did flame;  
 The fierce dragon's pride  
 Was brought to shame.  
 Judith invincible,  
 Woman of arms,  
 Fair Abisaig, Virgin,  
 True David warms,  
 Son of fair Rachel  
 Did Egypt store;  
 Mary of the world  
 The Saviour bore.  
 V. Thou art all fair, O my beloved.  
 R. And original spot was never in thee

*Let us pray.*

- O holy Mary, &c. as before.  
 V. O Lord, hear my prayer :  
 R. And let my cry come unto thee  
 V. Let us bless our Lord ;  
 R. Thanks be to God.  
 V. And may the souls of the faithful departed through the mercy of God, rest in peace.  
 R. Amen.

*At Even-Song*

- V. O Lady, to my help intend :  
 R. Me strongly from my foes defend.  
 V Glory be to the Father, &c.

*The Hymn.*

HAIL dial, in which  
 Turns retrograde,  
 The sun, ten degrees;  
 The Word is flesh made,  
 That man from hell pit  
 To Heaven might rise,  
 Th' immense above angels,  
 In stable lies.  
 This Son did on Mary  
 Betimes appear,  
 Made her conception  
 A morning clear.  
 Fair lily among thorns,  
 That serpent frights,  
 Clear moon that in dark  
 The wanderer lights.

V. In Heaven I made a never-failing light rise.

R. And I covered all the world as a mist.

*Let us pray.*

O holy Mary, &c. as before.

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through the  
 .mercy of God, rest in peace.

R. Amen.

*At Compline.*

V. Let thy Son, Jesus Christ, O Lady, pacified by thy prayers,  
 convert us;

R. And turn his anger from us.

V. O Lady, to my help intend:

R. Me strongly from my foes defend.

V. Glory be to the Father, &c.

*The Hymn.*

Hail flourishing Virg'in,  
 Chastity's renown,  
 Queen of clemency,  
 Whom stars do crown.

Thou pure above Angels  
 Dost Son behold,  
 Sitt'st at his right hand,  
 Attir'd in gold.  
 Mother of grace, hope  
 To the dismay'd:  
 Bright star of the sea,  
 In shipwreck, aid.  
 Grant Heaven-gate open,  
 That by thee blest,  
 We thy Son may see  
 In blissful rest.

V. Thy name, Mary, is oil poured out.

R. Thy servants have exceedingly loved thee.

*Let us pray.*

O HOLY Mary, Mother of our Lord Jesus Christ, queen of Heaven, and lady of the world, who neither forsakest or despisest any, behold me mercifully with an eye of pity, and obtain for me of thy beloved Son, pardon for all my sins; that I, who, with devout affection, do now celebrate thy holy conception, may hereafter enjoy the reward of eternal bliss; through the grace and mercy of our Lord Jesus Christ, whom thou, a Virgin, didst bring forth; who, with the Father and the Holy Ghost, liveth. &c

V. O Lord, hear my prayer:

R. And let my cry come unto thee.

V. Let us bless our Lord;

R. Thanks be to God.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R Amen.

*The Commendation.*

To thee, Virgin pious,  
 We humbly present  
 These hours canonical  
 With pure intent,  
 Guide pilgrims, until  
 With Christ we meet:  
 In our agony aid us,  
 O Virgin sweet. Amen.

*This Anthem, following, with the Prayer of the Immaculate Conception of the Blessed Virgin, is approved of by Pope Paul V. who hath granted a hundred days of indulgence to all faithful Christians, that shall devoutly recite the same.*

*Anthem.*

THIS is the branch, in which was neither knot of original, nor bark of actual sin found.

V. In thy conception, O Virgin, thou wast immaculate.

R. Pray unto the Father for us, whose Son thou didst bring forth.

*Let us pray.*

O GOD, who by the immaculate conception of the Blessed Virgin, didst prepare a fit habitation for thy Son, we beseech thee, that, as by the foreseen death of her same Son, thou didst preserve her pure from all spot, so likewise grant, that we, by her intercession made free from sin, may attain unto thee; through our Lord Jesus Christ, thy Son, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

A PRAYER

*To be daily said by those who carry about them an Agnus Dei.*

O my Lord Jesus Christ, the true lamb, that takest away the sins of the world! by thy mercy, which is infinite, pardon my iniquities; and by thy sacred passion preserve me this day from all sin and evil. I carry about me this holy *Agnus Dei* in thy honour, as a preservative against my own weakness, and as an incentive to the practice of meekness, humility and innocence, which thou hast taught. I offer myself up to thee as an entire oblation, and in memory of that sacrifice of love, thou offeredst for me on the Cross, and in satisfaction for my sins. Accept, O my God, the oblation I make, and may it be agreeable to thee in the odour of sweetness. Amen.

# THE LITTLE OFFICE

## OF THE

# BLESSED SACRAMENT.

### *At Matins.*

V MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.

R. Amen.

V O LORD, open thou my lips.

R And my mouth shall declare thy praise.

V O God, incline unto my aid.

R O Lord, make haste to help me.

V Glory be to the Father, and to the Son, and to the Holy Ghost, &c.

### *The Hymn.*

#### PANGE LINGUA.

SING, O my tongue, devoutly sing  
The glorious body's mystery;  
And of that precious blood the King  
Of nations poured forth, to free  
The world from a disastrous doom:  
O blessed fruit of noblest womb!

*Anthem.* O how sweet, O Lord, is thy Spirit, who, that thou mightest show thy sweetness towards thy children, by most sweet bread sent from Heaven fillest the hungry with good things, sending the rich away empty.

V. Thou hast given us, O Lord, bread from Heaven. *Allelujah.*

R. Replenished with all sweetness and delight. *Asharjah*

### *The Prayer.*

O GOD, who in this wonderful sacrament hast left us a perpetual memory of thy passion; grant us, we beseech thee, so to reverence the sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruit of thy redemption; who with the Father and the Holy Ghost livest and reignest, ever one God, world without end. Amen.

*At Prime.*

V. MAN hath eaten the bread of Angels; and the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. *Allelujah.*

*The Hymn.*

ON us bestow'd, for us, by birth,  
He from a virgin did proceed,  
And being conversant here on earth,  
Till he had sown the gospel's seed,  
The time of his prolonged stay,  
He closed in an admired way.

*Ant.* O how sweet, O Lord, is thy Spirit, &c.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight

*The Prayer.*

O GOD, who in this wonderful sacrament, &c.

*At Third.*

V. MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

*The Hymn.*

HE on the final supper night,  
Among his brethren taking seat,  
And well observing th' ancient rite,  
Touching the laws prescribing meat,  
Gave to the twelve (his chosen band)  
Himself for food, with his own hand.

*Ant.* O how sweet, O Lord, &c.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight.

*The Prayer.*

O GOD, who in this wonderful sacrament, &c.

*At Sixth.*

V. MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c. *Allelujah.*

*The Hymn.*

TH' incarnate Word, by words he said,  
Turn'd into flesh substantial bread,  
And wine the blood of Christ was made,  
Though sense found nothing altered;  
This to confirm in hearts sincere,  
There needs no more if faith be there.

*Ant.* O how sweet, O Lord, is thy Spirit, &c.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight.

*The Prayer.*

O GOD, who in this wonderful sacrament, &c.

*At Ninth.*

V. MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.

R. Amen.

V. O God, incline unto my aid.

R. O Lord, make haste to help me.

V. Glory be to the Father, &c.

*The Hymn.*

TH' angelic bread may now be styl'd  
The bread of man; a heavenly bread,  
Which types and figures hath exil'd,  
And us with wonder hath ecstasied,  
That the poor humble servant should  
Receive his master for his food.

*Ant.* O how sweet, O Lord, &c.

*V.* Thou hast given us, O Lord, bread from Heaven.

*R.* Replenished with all sweetness and delight.

### *The Prayer.*

**C** GOD, who in this wonderful sacrament, &c.

### *At Even Song.*

*V.* MAN hath eaten the bread of angels, and the table of our Lord is prepared for him.

*R.* Amen.

*V.* O God, incline unto my aid.

*R.* O Lord, make haste to help me.

*V.* Glory be to the Father, &c. *Allelujah.*

### *The Hymn.*

TO this great sacrament therefore,  
Let's give the prostrate worship due  
And may the ancient rites no more  
Take place, but yield it to the new;  
Let faith in Jesus Christ supply  
The senses' insufficiency.

*Ant.* O holy banquet, in which Christ is received, the memory of his passion renewed, the soul is filled with grace, and a pledge of future glory is given us.

*V.* Thou hast given us, O Lord, bread from Heaven

*R.* Replenished with all sweetness and delight.

### *The Prayer.*

**O** GOD, who in this wonderful sacrament, hast left us a perpetual memorial of thy passion; grant us, we beseech thee, &c to reverence the sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruit of thy redemption; who with the Father and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

### *At Compline.*

*V.* MAN hath eaten the bread of angels; and the table of our Lord is prepared for him.

*R.* Amen.



V. CONVERT us, O Lord our Saviour.  
 R. And avert thy anger from us.  
 V. O God, incline unto my aid.  
 R. O Lord, make haste to help me.  
 V. Glory be to the Father, &c.

*The Hymn.*

TO Father and the Son let's bring  
 Triumphant praises; let's aspire  
 Their honour, power and bliss to sing,  
 While benedictions fill the choir.  
 To him that is from both deriv'd,  
 Let equal glory be ascrib'd.

*Ant.* O how sweet, O Lord, &c.

V. Thou hast given us, O Lord, bread from Heaven.

R. Replenished with all sweetness and delight.

*The Prayer.*

O GOD, who in this wonderful sacrament, &c.

*The Commendation.*

JESUS, redeemer of us all,  
 To thee devoutly I present,  
 These pious hours canonical,  
 In honour of the sacrament  
 Of thy blest body; grant that I  
 May live in heaven eternally.—*Amen*

*[Litany of the Blessed Sacrament, page 379]*

**THE**  
**EPISTLES AND GOSPELS.**

THE COLLECTS, LESSONS, AND GOSPELS  
FOR THE LORD'S DAYS THROUGHOUT  
THE YEAR.

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*For the Lord's Day; the First of Advent.*

*The Prayer.* Stir up Thy Might, we beseech Thee, O Lord! and come: that, by Thy Protection we may deserve to be delivered from the threatening dangers of our sins, and by Thy Deliverance be saved: Who livest, and reignest with God the Father, in the Unity of the Holy Ghost, world without end. *Amen.*

~~For~~ The two following Prayers are added up to Christmas.

O God! Who didst please that Thy Word should take flesh, at the message of an Angel, in the womb of the B. V. Mary: grant to thy suppliants, that we, who believe her to be truly the mother of God, may be helped by her intercession.

*For the Church.* We beseech Thee, O Lord! in Thy Clemency admit the prayers of Thy Church: that all errors and adversities being destroyed, She may serve Thee with secure liberty: through our Lord, &c.

*Epistle.* ROM. XIII. 11—14. *Brethren!* Knowing the time, that it is now the hour for us to rise from sleep. For now our Salvation is nearer than when we first believed. The night is past, and the day is at hand; let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day; not in revelling and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on The Lord *Jesus Christ*.

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\* The interval between this day and Christmas day is called Advent, that is, *the Coming*, because the church has instituted it as a time of preparation, that by fasts, prayers, and other spiritual exercises, the Faithful may duly celebrate the anniversary of the Coming of our Lord in the flesh.

*For the Lord's Day : the Second of Advent.*

*The Gospel.* LUKE XXI. 25—33. *At that time* Jesus said to His Disciples : There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves, men withering away for fear, and expectation of what shall come upon the whole world. For the powers of the heavens shall be moved, and then they shall see The Son of Man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads : because your Redemption is at hand. And He spoke to them a similitude : See the fig-tree and all the trees ; when they now shoot forth their fruit, you know the summer is nigh ; so likewise when you see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

*For the Lord's Day : the Second of Advent.*

*The Prayer.* Stir up our hearts, O Lord ! to prepare the ways of Thy Only Begotten Son : that by his coming we may be worthy to serve Thee with purified minds : Who livest and reignest for ever, &c.

*Epistle.* ROM. xv. 4—13. *Brethren !* Whatsoever hath been written was written for our instruction, that by patience and the comfort of the Scriptures we might have Hope. And may the God of patience and comfort grant you to be of one mind, one towards another, according to Jesus Christ ; so that, being of one mind, you may with one mouth glorify God and The Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ Himself also received you to the honour of God. For I say that Jesus Christ was minister of the Circumcision for the

*For the Lord's Day : the Third of Advent.*

truth of God, to confirm the promises made to The Fathers. And that the Gentiles are to glorify God for His mercy, as it is written : *Therefore will I confess to thee, O Lord ! among the Gentiles, and sing to Thy Name.* And again, the same Prophet sayeth : *Rejoice ye Gentiles, with His people.* And again : *Praise the Lord all ye Gentiles, and magnify Him, all ye people.* And again Isaias saith : *There shall be a sucker of Jesse, and He that shall rise up to rule the Gentiles, in Him shall the Gentiles hope.* Now, may the God of Hope fill you with all joy and peace in believing, that you may abound in Hope, and in the power of The Holy Ghost.

*The Gospel.* MATT. XI. 1—10. *At that time :* When John in prison had heard the works of Christ, sending two of his disciples he said to Him : *Art Thou He Who art to come, or are we still to look for another ?* And Jesus answering said to them : *Go, and tell John what you have heard, and what you have seen. The Blind see, The Lame walk, The Lepers are made clean, The Deaf hear, The Dead rise again, and The Gospel is preached to The Poor : and blessed is he who shall not be scandalised in Me.* And when they were departed, Jesus began to say to the multitude concerning John : *What went you out into the desert to see ? A reed shaken with the wind ? But what went you out to see ? A man clothed in soft garments ? Behold they who are clothed in soft garments, are in the houses of kings. But what went you to see ? A prophet ? Yea ! I say to you, and more than a prophet. For this is he, of whom it is written : Behold I send my Angel before thy face, who shall prepare thy way before Thee.*

*For the Lord's Day : the Third of Advent.*

*The Collect.* Bend thine ear, O Lord ! we beseech Thee, to our prayers, and enlighten the darkness of our minds, by the grace of Thy visitation : Who, &c.

*For the Lord's Day: the Fourth of Advent.*

**Epistle.** PHILIP. IV. 4—7. *Brethren!* Rejoice always in The Lord: I say again, rejoice. Let your modesty be known to all men: the Lord is at hand. Be solicitous about nothing; but on every occasion let your petitions be made known to God by prayer and supplication with thanksgiving. And may the peace of God, which surpasseth all understanding, keep your hearts and minds in *Christ Jesus our Lord.*

**The Gospel.** JOHN, I. 19—28. *At that time:* The Jews sent from Jerusalem Priests and Levites to John to ask him: Who art thou? And he confessed and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou a Prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: "I am the voice of one crying in the wilderness, make straight the way of The Lord," as said the prophet *Isaías.* And they that were sent were of the Pharisees, and they asked him and said to him: Why then dost Thou baptize, if Thou be not Christ, nor Elias, nor The Prophet? John answered them, saying: I baptize with water; but there hath stood One in the midst of you, whom you know not. The Same is He that shall come after me, Who is preferred before me: the latchet of Whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

*For the Lord's Day; the Fourth of Advent.*

**The Prayer.** Stir up Thy Might, we beseech Thee, O Lord! and come: and succour us with great power; that by the help of Thy grace, the indulgence of Thy mercy may accelerate what our sins impede: Who livest and reignest for ever, &c.

## On the Nativity of our Lord.

**Epistle. COR. IV. 1—5.** *Brethren!* Let man consider us as the Ministers of Christ, and dispensers of the mysteries of God. Now that which is required of dispensers, is that a man be found faithful. But with me, it is a thing of the least account to be judged by you, or by man's day; but neither do I judge myself. For I am not indeed conscious to myself of any thing, yet I am not hereby justified. He that judgeth me is The Lord. Judge not, therefore, before the time, till The Lord cometh; who will bring to light the things hid in darkness. and manifest the designs of hearts; and then shall every one receive praise from God.

**The Gospel. LUKE, III. 1—6.** Now in the fifteenth year of the reign of Tiberius Cæsar (Pontius Pilate being governor of Judea, and Herod Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea, and the country of Trachonitis, and Lysanias Tetrarch of Abilina, under the High Priests Annas and Caiphas) the word of the Lord came to John the son of Zachary in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the sayings of Isaias the prophet: “*A voice of one crying in the wilderness, prepare ye the way of The Lord: make straight His paths, every valley shall be filled, and every mountain and hill shall be brought low: and the crooked shall be made straight; and the rough ways plain. and all flesh shall see the Salvation of God.*”

### ON THE NATIVITY OF OUR LORD.

*Commonly called Christmas Day.\**

[Mass at Break of Day.]

**The Prayer.** Grant us, we beseech Thee, O Al-

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\* That is Christ's-Mass: as we say Candle-Mass, Much el-Mass, &c. which Words are in them selves a proof of the antiquity and the meaning of the word Mass.

*For the Lord's Day, &c.*

mighty God! that we who are filled with the new light of Thy Incarnate Word, may shew forth in our works, what Faith displays in our minds: through the same Jesus Christ, our Lord. *Amen.*

*Epistle, TIT. III. 4.—7. Most dearly beloved! The goodness and kindness of God our Saviour hath appeared. Not from the works of justice which we have done, but according to His Mercy hath He saved us, by the laver of regeneration, and renovation of The Holy Ghost, Whom He hath poured forth upon us abundantly, through Jesus Christ our Saviour: that being justified by His Grace, we may be heirs according to the Hope of eternal life.*

*The Gospel. LUKE, II. 15—20*



*T that time: The shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass which The Lord has shewed to us. And they came with haste; and they found Mary and Joseph, and The Infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning This Child. And all that heard wondered: and at those things that were told them by the Shepherds. But Mary kept all these words, pondering them in her heart. And the Shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.*

*For the Lord's Day, within the Octave of Christmas Day.*

*The Prayer.* O Almighty and Eternal God! direct our actions so as to be pleasing to Thee: that in the name of Thy Beloved Son, we may deserve to abound in good works: Who livest and reignest for ever, &c.



*For the Lord's Day, &c.*

*Epistle. GAL. iv. 1—7. Brethren!* As long as the heir is a child, he differeth nothing from a servant, though he be Lord of all: but he is under tutors and governors, until the time appointed by his father. So also we, when we were children, served under the elements of the world. But when the fulness of time was come, God sent his Son made of a woman, and subjected to the law, that He might redeem those who were under the law, and that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying out, Abba! Father! *None of you therefore is any longer a servant, but a son: now if he be a son, he is an heir also through God.*

*The Gospel. LUKE, ii. 33—40. At that time:* Joseph and Mary the Mother of Jesus were wondering at those things which were spoken concerning Him. And Simeon blessed them and said to Mary His Mother: Behold! This Child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a Prophetess, the daughter of Phanuel, of the tribe of Asar; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving day and night. Now she at the same hour coming in, confessed to The Lord; and spoke of Him to all that looked for the Redemption of Israel. And after they had performed all things according to the law of The Lord, they returned into Galilee, to their City, Nazareth. And The Child grew and was strengthened, full of wisdom, and the grace of God was in Him.

## *On the Feast of the Epiphany.*

### *On the Feast of the Circumcision \**

*The Prayer.* O God! Who by the fruitful virginity of blessed Mary, hast bestowed on mankind the rewards of eternal salvation: grant, we beseech Thee, that we may experience her intercession for us, by whom we have been found worthy to receive 'Th<sup>e</sup> Author of life, our Lord Jesus Christ, Who with, &c.

*Epistle.* TITUS, II. 11—15. *Dearly Beloved!* The grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and worldly desires, we should live soberly and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak, and exhort: in Christ Jesus our Lord.

*The Gospel.* LUKE, II. 21. *At that time:* After eight days were accomplished, that The Child should be circumcised: His Name was called JESUS, which was called by the Angel, before He was conceived in the womb.

### *On the Feast of The Epiphany.†*

*The Prayer.* O God! Who didst this day reveal Thy Only Begotten Son to the Gentiles by the guidance of a star: grant in Thy Mercy, that we who already know Thee by Faith, may be brought to contemplate the beauty of Thy Majesty: through

\* Circumcision was a rite instituted by order of Almighty God, (Gen. xvii. 12) to distinguish His own people from the rest of mankind: and as our Lord was a Jew, He submitted to this as well as to every other law and institution then existing; in order that all justice may be fulfilled.

† So called from two Greek words, *επι*, upon and *φανω*, to appear: it being by the extraordinary appearance of a Star that the wise men were conducted to the very spot "where The child was."

*On the Feast of the Epiphany.*

**The Same Jesus Christ Thy Son, Who with Thee and The Holy Ghost, liveth, &c.**

**Lesson.** ISAIAH, LX. 1—9. Arise! O Jerusalem! be enlightened: for thy light is come, and the glory of The Lord is risen upon thee. For behold, darkness shall cover the earth, and a thick mist the people; but The Lord shall arise upon thee, and His Glory shall be seen in thee. The Gentiles shall walk by thy light, and Kings by the brightness of thy rising. Lift up thy eyes around and see: all these are assembled together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise at thy side. Then shalt thou see, and abound; thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted unto thee, and the strength of the Gentiles come to thee. A multitude of Camels shall cover thee, and Dromedaries from Madian and Ephraim: all shall come from Saba, bringing gold and frankincense, and shewing forth the praises of the Lord.



**MATT. II. 1—12.**

**WHEN** Jesus was born in Bethlehem of Juda, in the days of king Herod, behold! there came wise men from the East to Jerusalem, saying: Where is He that is born King of the Jews? For we have seen His Star in the East, and are come to adore Him, And king Herod hearing this, was troubled and all Jerusalem with him. And assembling together all the chief priests and the Scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for so it is written by the Prophet: "*And thou Bethlehem, the land of Juda art not the least among the*

***For the Lord's Day, the First after Epiphany.***

*princes of Juda : for out of thee shall come forth The Leader that shall rule My People Israel.*" Then Herod privately calling the wise men, learned diligently of them the time of the star which appeared to them ; and sending them into Bethlehem, said : Go and diligently inquire after The Child, and when you have found Him ; bring me word again, that I also may come and adore Him. Who having heard the king went their way : and behold, the star which they had seen in the East, went before them, until it came and stood over where The Child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored (*here all kneel down*) Him ; and opening their treasures, they offered Him gifts : gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

***For the Lord's Day, the First after Epiphany.***

*The Prayer.* Grant, we beseech Thee, O Lord ! in Thy Heavenly Mercy, the prayers of thy suppliant people : that they may both see what they ought to do, and may be enabled to do what they see : through our Lord, Jesus Christ, Thy Son, &c.

*Epistle.* ROM. XII. 1—5. *Brethren !* I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy and acceptable to God, your rational worship. And be not conformed to this world, but be reformed by a newness of mind : that you may prove what is the good, and acceptable, and perfect will of God. For I say to all that are among you, by the grace which is given to me, not to be wiser than you ought to be, but to be wise to sobriety, and according to the measure of Faith God

*For the Lord's Day ; the second after Epiphany.*

hath distributed to each one. For as in one body we have many members, and all these members have not the same functions : so we, being many, are one body in Christ, and every one members of one another.

*The Gospel.* LUKE II. 42—52. And when Jesus was twelve years old, they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, The Child Jesus remained in Jerusalem, and His Parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolks and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His Wisdom and His Answers. And seeing Him they wondered. And His Mother said to Him : Son ! why hast 'thou done so to us ? behold ! Thy Father and I have sought Thee sorrowing. And He said to them : How is it that you sought Me ? did you not know, that I must be about My Father's business ? and they understood not the words that He spoke unto them. And He went down with them, and came to Nazareth : and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

*For the Lord's Day, the second after Epiphany.*

[On this day is kept the Feast of the Holy Name.]

*The Prayer.* O God ! Who didst appoint Thy Only Begotten Son The Saviour of mankind, and commandest that His Name shall be called JESUS : mercifully grant, that we who venerate His Holy

*For the Lord's Day ; the second after Epiphany.*

Name on earth, may also enjoy His Sight in Heaven, Through the same, Jesus Christ, &c.

O Almighty and Eternal God ! Who governest all things in Heaven and on earth : mercifully hear the supplications of Thy People, and grant Thy Peace in our days : through Jesus Christ, &c.

*Epistle.* ROM. XII. 6—16. *Brethren !* having different gifts, according to the grace that is given us : either prophecy, to be used according to the rule of Faith ; or ministry, in ministering ; or he that teacheth in doctrine ; he that exhorteth in exhorting ; he that giveth with simplicity ; he that ruleth with carefulness ; he that sheweth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. Loving one another with the charity of brotherhood : in honour preventing one another. In carefulness not slothful : in spirit fervent : serving The Lord : rejoicing in Hope : patient in tribulation : instant in prayer : communicating to the necessities of the Saints : pursuing hospitality. Bless them that persecute you : bless, and curse not. Rejoice with them that rejoice, weep with them that weep. Being of one mind one towards another, not minding high things, but consenting to the humble.

*The Gospel.* ST. JOHN II. 1—11. *At that time :* There was a marriage in Cana of Galilee : and the mother of Jesus was there. And Jesus also was invited, and His Disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him ; They have no wine. And Jesus saith to her : Woman, what is it to Me and to thee ? my hour is not yet come. His mother saith to the waiters : Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three

*For the Lord's Day : the third after Epiphany.*

measures a piece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and manifested His Glory, and His Disciples believed in Him.

*For the Lord's Day : the third after Epiphany.*

*The Prayer.* O Almighty and Eternal God! mercifully look upon our infirmity: and extend the right hand of Thy Majesty for our protection: through &c.

~~22~~ The second Prayer is that of the Circumcision p.  
the third is the *third* Prayer of the *first Sunday in Advent*, p. or, for the Pope, as follows.

O God! the Pastor and Ruler of all the Faithful, mercifully regard Thy Servant Pius, whom Thou hast been pleased should preside as Pastor of Thy Church: grant him, we beseech Thee, to benefit by word and example, those over whom he presides: that he may arrive, together with the flock intrusted to him, at eternal life: through our Lord Jesus Christ, &c.

*Epistle.* Rom. 16—21 *Brethren!* Be not wise in your own conceit; rendering to no man evil for evil: providing good things, not only in the sight of God, but in the sight of all men. Live in peace, if it be possible, and, as far as in you lieth, with all men. Revenge not yourselves, my dearly beloved! but give place to anger; for it is written: *vengeance is mine;*

***For the Lord's Day : the third after Epiphany.***

*and I will repay, saith The Lord. But if thy enemy be hungry, give him to eat ; if he be thirstly, give him to drink : for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.*

*The Gospel. MATT. VIII. 1—13. At that time : When Jesus was come down from the mountain, great multitudes followed Him : and behold a leper came and adored Him, saying : Lord ! if Thou wilt, Thou canst make me clean. And Jesus stretching forth His Hand, touched him, saying : I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him : See thou tell no man : but go, show thyself to the Priest, and offer the gift which Moses commanded for a testimony unto them. And when He had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying, Lord ! my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him : I will come and heal him. And the centurion, making answer, said : Lord ! I am not worthy that Thou shouldst enter under my roof : but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers : and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled ; and said to them that followed him : Amen, I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven : but the children of the kingdom shall be cast out into the exterior darkness : there shall be weeping and gnashing of teeth. And Jesus said to the centurion : Go and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.*



*For the Lord's Day the fifth after Epiphany.*

*The Prayer.* O God! Who knowest that amidst so many dangers we cannot subsist, through human frailty : grant us safety of mind and body, that we may surmount those things, by thy grace, which we suffer for our sins : through our Lord Jesus Christ, &c.

*The other two Prayers are as on last Sunday.*

*Epistle.* ROM. XIII. 8—10. *Brethren ! Owe no man any thing, but to love one another ; for he that loveth his neighbour, hath fulfilled the law. For : Thou shalt not commit adultery : Thou shalt not kill : Thou shalt not steal : Thou shalt not bear false witness : Thou shalt not covet : And if there be any other commandment, it is comprised in these words : Thou shalt love thy neighbour as thyself. The love of our neighbour doth no evil. Love, therefore, is the fulfilling of the law.*

*The Gospel.* MATT. VIII. 23—27.\* *At that time : When Jesus entered into a boat His Disciples followed Him ; and behold a great tempest arose in the sea, so that the ship was covered with waves, but He was asleep. And His Disciples came to Him, and awakened Him, saying : Lord ! save us, we perish. And Jesus saith unto them : Why are ye fearful, O ye of little Faith ? Then rising up, He commanded the winds and the sea, and there came a great calm. But the men wondered, saying : What manner of man is this, for the winds and the sea obey Him.*

*For the Lord's Day ; the fifth after Epiphany*

*The Prayer.* Preserve, we beseech Thee, O Lord ! Thy Family, by continued mercy : that relying solely on the Hope of heavenly grace, it may be always defended by Thy Protection : through our Lord Jesus Christ, &c.

***For the Lord's Day ; the fifth after Epiphany.***

**Second Prayer.** Defend us, we beseech Thee, O Lord ! from all dangers of mind and body : and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, with Thy Blessed Apostles Peter and Paul, and Blessed (N.) and all the Saints, mercifully grant us safety and peace : that all adversities and errors being destroyed, Thy Church may serve Thee with secure liberty.

 The third prayer is at the choice of each person.

**Epistle.** COL. III. 12—17. *Brethren !* Put ye on, as the Elect of God, holy and well-beloved, the bowels of mercy, benignity, humility, modesty, and patience ; bearing with one another, and forgiving one another, if any have a complaint against another : even as The Lord hath forgiven you, so also do you. But above all things have Charity, which is the bond of perfection. And let the peace of Christ triumph in your hearts, to which you have been called, in one body : and be thankful. Let the word of Christ dwell abundantly in you, in all wisdom : teaching and admonishing one another, in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the Name of The Lord Jesus Christ, giving thanks to God and The Father, through Him.

**The Gospel.** MATT. XIII 24—30. *At that time :* Jesus spoke this parable to the multitude, saying : The kingdom of Heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the good man of the house came and said to him : Sir, didst thou not sow good seed in thy field ? from whence then hath

*For the Lord's Day ; the fifth after Epiphany.*

**A cockle?** And he said to them : An enemy hath done this. And the servants said to him : Wilt thou that we go and gather it up? And he said : No : lest while you gather up the cockle, you root up the wheat also together with it. Let both grow until the harvest, and in the time of the harvest, I will say to the reapers : Gather up first the cockle, and bind it in bundles to burn, but gather the wheat into my barn.

*For the Lord's Day : the sixth after Epiphany.*

**The Prayer.** Grant, we beseech Thee, O Almighty God! that ever fixing our thoughts on reasonable things; we may perform, both in words and works the things that are pleasing to Thee : through &c.

~~For~~ Second and third prayer as on last Sunday.

**Epistle.** 1 THESS. 1. 2—10. *Brethren!* We give thanks to God for you all, making a remembrance of you in our prayers without ceasing; being mindful of the work of your Faith, and labour, and Charity, and of the enduring of the Hope of our Lord Jesus Christ before God and our Father: knowing, brethren! beloved of God, your election; for our Gospel hath not been unto you in word only, but in power also, and in The Holy Ghost, and in much fulness, as you know what manner of men we have been among you, for your sakes. And you became followers of us and of The Lord; receiving the word in much tribulation, with joy of The Holy Ghost: so that you were made a pattern to all that believe, in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your Faith, which is towards God, is gone forth; so that we need not to speak any thing. For they themselves relate of us, what manner of entering in we had unto you; and how ye turned to God from idols to serve The

*For the Lord's Day ; Septuagesima.*

Living and True God ; and to wait for His Son from Heaven (whom He raised from the dead) Jesus, Who hath delivered us from the wrath to come.

*The Gospel.* MATT. XIII. 31—35. *At that time :* Jesus spoke to the multitude this parable : 'The kingdom of heaven is like to a grain of mu-tard-seed, which a man took and sowed in his field: which indeed is the least of all seeds : but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable he spoke to them : The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, un til the whole was leavened. All these things Jesus spoke in parables to the multitudes ; and without parables He did not speak to them : that the word might be fulfilled which was spoken by the prophet, saying : "*I will open my mouth in parables, I will utter things hidden from the foundation of the world.*"

*For the Lord's Day ; Septuagesima.\**

*The Prayer.* Graciously hear the prayers of thy people, we beseech Thee, O Lord ! that we who are justly afflicted for our sins, may be mercifully delivered, for the glory of thy name : through our Lord, &c.

*Epistle.* 1 COR. IX. 24 to X. 5. *Brethren !* Know you not they that run in the race, all run indeed, but one receiveth the prize ? So run, that you may obtain. And every one that striveth for the mastery, refraineth himself from all things : and they indeed that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncer-

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\* Septuagesima means *seventieth*, and is so called because this seventy day's from Easter.

*For the Lord's Day ; Septuagesima.*

tainty : I so fight, not as one beating the air : but I chastise my body, and bring it into subjection : lest perhaps, when I have preached to others, I myself should become a cast-away. For I would not have you ignorant, brethren ! that our fathers were all under the cloud, and all passed through the sea ; and all in Moses were baptized, in the cloud and in the sea ; and all did eat the same spiritual food, and all drank the same spiritual drink, (and they drank of the spiritual rock that followed them : and the rock was Christ.) But with the most of them God was not well pleased.


*The Gospel. MATT. XX. 1—16. At that time :* Jesus spoke to His Disciples this parable : The kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle. And he said to them : Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them : Why stand you here all the day idle ? They say to him : Because no man hath hired us. He saith to them : Go you also into my vineyard. And when evening was come, the Lord of the vineyard said to his steward : Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more : and they also received every man a penny. And receiving it they murmured

## *For the Lord's Day ; Sexagesima.*

against the master of the house, saying : These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day, and the heat. But he answering, said to one of them, Friend ! I do thee no wrong : didst thou not agree with me for a penny ? Take what is thine, and go thy way : I will also give to this last even as to thee. Or, is it not lawful for me to do what I will ? is thy eye evil, because I am good ? So shall the last be first, and the first last. For many are called, but few are chosen.

### *For the Lord's Day ; Sexagesima.\**

*The Prayer.* O God ! Who seest that we confide in no action of our own : grant in thy mercy, that we may be defended from all evils by the protection of the Doctor of the Gentiles : through our Lord, &c.

 The other Prayers are the same as on the Fifth Sunday after Epiphany, p.

*Epistle.* 2 COR. XI. 19 to XII. 9. *Brethren !* You gladly suffer the foolish ; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you in the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly) I dare also. They are Hebrews ; so am I. They are Israelites ; so am I. They are the seed of Abraham ; so am I. They are the ministers of Christ ; (I speak as one less wise) I am more : in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods ; once I was stoned ; thrice I suffered shipwreck ;

\* This word signifies *sixtieth*, and the day is so called, because it is sixty days from Easter.

*For the Lord's Day; Sexagesima.*

a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily business, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, Who is Blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king, guarded the city of the Damascenes to apprehend me; and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed;) but I will come to the visions and revelations of The Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not; God knoweth:) such an one rapt even to the third heaven. And I know such a man (whether in the body, or out of the body, I cannot tell; God knoweth:) that he was caught up into paradise; and heard secret words, which it is not granted to man to utter. For such an one I will glory; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan to buffet me. For which thrice I besought the

*For the Lord's Day : Sexagesima.*

Lord, that it might depart from me. And He said to me, My Grace is sufficient for thee : for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

*The Gospel.* LUKE viii. 4—15. *At that time,* When a very great multitude was gathered together and hastened out of the cities to meet Him, He spoke by a similitude. A sower went out to sow his seed; and as he sowed, some fell by the way side and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock; and as soon as it was sprung up, it withered away because it had no moisture. And other some fell among thorns, and the thorns growing up with it choked it. And other some fell upon good ground; and sprung up, and yielded fruit a hundred-fold. Saying these things, He cried out : He that hath ears to hear, let him hear. And His Disciples asked Him what this parable might be. To whom he said : To you it is given to know the mystery of the kingdom of God; but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this; The seed is the word of God. And they by the way side, are they that hear; then the Devil cometh, and taketh the word out of their hearts, lest believing they should be saved. Now they upon a rock, are they who when they hear, receive the word with joy, and these have no roots; for they believe for a while, and in time of temptation fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and the riches and pleasures of this life, and yield no fruit. But that on the good ground, are they who in a good and excellent heart hearing the word, keep it, and bring forth fruit in patience.



*For the Lord's Day ; Quinquagesima.\**

**The Prayer.** Mercifully hear our prayers, O Lord ! we beseech Thee ; and absolving us from the bonds of sin, preserve us from all adversity ; through our Lord Jesus Christ, Thy Son, Who with Thee, &c.

**The other prayers** are the same as on the Fifth Sunday after Epiphany, p.

**Epistle.** 1 COR. XIII. 1—13. *Brethren !* If I speak with the tongues of men, and of Angels, and have not Charity ; I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries, and all knowledge, and if I should have all Faith, so that I could remove mountains, and have not Charity ; I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not Charity ; it profiteth me nothing. Charity is patient, is kind ; Charity envieth not ; dealeth not perversely ; is not puffed up ; is not ambitious ; seeketh not her own ; is not provoked to anger ; thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away ; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophecy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child ; but when I became a man, I put away the things of a child. We see now through a glass in a dark manner ; but then face to face. Now I know in part ; but then I shall know even as I am known. And now there remain,

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\* Which word signifies *fiftieth*, because the day is fifty days from Easter. From this day until Ash Wednesday is called *Shrove-tide*, that is, *the time of Confessing*. The words are of Saxon origin.

### *For Ash Wednesday.*

**Faith, Hope, Charity, these three; but the greatest of these is Charity.**

*The Gospel.* LUKE XVIII. 31—43. *At that time:* Jesus took unto Him the twelve, and said to them: Behold, we go up to Jerusalem and all things shall be accomplished which were written by the Prophets concerning The Son of Man. For He shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon: and after they have scourged Him, they will put Him to death, and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, that when he drew nigh to Jericho, a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out: *Jesus, son of David! have mercy on me.* And they that went before, rebuked him, that he should hold his peace. But he cried out much more: *Son of David! have mercy on me.* And Jesus standing, commanded him to be brought unto Him. And when he was come near, He asked him, saying: What wilt thou that I do to thee! But he said: Lord, that I may see. And Jesus said to him: Receive thy sight, thy Faith hath made thee whole. And immediately he saw, and followed Him, glorifying God. And all the people when they saw it, gave praise to God.

### *For Ash Wednesday.\**

*The Prayer.* Grant to thy Faithful, O Lord! that they may begin the venerable solemnities of fasting

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\*So called from the ancient rite, according to which Christians take ashes on their foreheads on this day, as a mark of humiliation and penance, by which they are about to satisfy God for their sins, during the holy season of Lent.

## *For Ash Wednesday.*

with becoming piety, and perform them with secure devotion : through our Lord Jesus Christ, &c.

~~From~~ From this day till Passion Sunday, two other prayers are said ; viz. " Defend us," &c , as on the Fifth Sunday after Epiphany, (p. ) and the following :

O Almighty and Eternal God ! Who hast dominion over the Living and the Dead, and art merciful to all whom Thou foreknowest shall be thine by Faith and good works : we humbly beseech Thee, that they for whom we have purposed to pour forth prayers, and whom either the present world still detains in the flesh, or the future has received already out of the body, may by the intercession of all Thy Saints, and the clemency of Thy Mercy, obtain the pardon of all their sins : through our Lord, &c.

*Lesson.* JOEL II. 12—19. Thus saith The Lord : return to me with your whole heart, in fasting, in weeping, and in mourning And rend your hearts, and not your garments, and be converted to The Lord your God: for He is good and compassionate, patient and very merciful, and willing to be reconciled after sin. Who knoweth but He may turn to us, and forgive us, and leave a blessing behind Him ; a sacrifice and libation to The Lord our God ? Sound the trumpet in Sion, appoint a holy fast, call an assembly, summon the people, purify the congregation, assemble the elders, gather together the little ones, and those that suck the breast : let the bridegroom go out of his chamber, and the bride from her nuptial bed. Between the porch and the altar let the Priests, the ministers of The Lord, weep and say : *Spare, O Lord ! spare thy people, and let not thine inheritance fall into reproach, for the gentiles to insult over them. Why do they say among the nations ; where is their God ? The Lord hath been moved with zeal for his land and spared his people.* And the Lord spoke to

*For the Lord's Day ; the first of Lent.*

**HIS PEOPLE**, and said : *Behold, I will send you corn and wine, and oil, and you shall be filled with them ; and I will let you no longer be a reproach among the gentiles, saith The Lord Almighty.*

*The Gospel.* MATT. VI. 16—21. *At that time Jesus said to His Disciples :* When you fast be not as the hypocrites, sad. For they disfigure their faces, that they may appear to man to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face : that thou appear not to men to fast, but to thy Father, who is in secret : and thy father, who seeth in secret will reward thee. Lay not up for yourselves treasures on earth : where the rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in Heaven ; where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

*For the Lord's Day ; the first of Lent.\**

*The Prayer.* O God ! Who dost purify Thy Church by the annual observance of Lent ; grant to Thy servants, that what they endeavour to obtain of Thee by abstinence, they may pursue by good works ; through our Lord Jesus Christ, &c.

*The other prayers as on Ash-Wednesday.*

*Epistle.* 2 COR. VI. 1—10. *Brethren ! We exhort you, that you receive not the grace of God in vain. For He Himself saith : In an acceptable time have I heard thee : and in the day of Salvation have I helped*

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\* Lent in the Saxon language signifies *Spring* : and as the Quadragesimal, or forty days' fast, instituted by the Church in memory of the forty days' fast of our Saviour in the desert always comes at that time of the year, it is called the *Lent fast*, or *Spring-fast*.

*For the Lord's Day; the first of Lent.*

*then* Behold now is the acceptable time : behold now is the day of Salvation. Give no offence to any man, that our ministry may not be blamed. But in all things let us behave ourselves like servants of God, with much patience, in tribulation, in necessities, in distress, in stripes, in prisons, in seditions, in labours, in watchings, in fastings : with chastity, with knowledge, with long-suffering, with meekness, with The Holy Ghost, with unfeigned Charity, with the word of truth, with the power of God ; by the armour of righteousness on the right hand and on the left : in honour and dishonour, in evil repute and good repute : as seducers, though we preach the truth : as unknown, though known : as dying, though behold we are alive : as persons punished, yet not killed : as sorrowful, yet always rejoicing : as needy, yet enriching many : as having nothing, yet possessing all things.

*The Gospel. MATT. IV. 1—11.*



**T** *that time* : Jesus was led by The Spirit into the desert, to be tempted by the Devil. And when He had fasted forty days and forty nights, He was afterwards hungry. And the Tempter coming said to Him : If Thou be The Son of God command that these stones be made bread. Who answered and said : It is written, "*Not in bread alone doth man live, but in every word that proceedeth out of the mouth of God*" Then the Devil took Him into the Holy City, and set Him upon a pinnacle of the Temple, and said to Him : If Thou be the Son of God, cast Thyself down, for it is written, *He hath given His Angels sarge over Thee,*

### *For the Lord's Day ; the second of Lent.*

*and in their hands shall they bear Thee up, lest perhaps Thou dash thy foot against a stone."* Jesus said to Him : it is written, again : "*Thou shalt not tempt The Lord Thy God.*" Again the Devil took Him up into a very high mountain : and showed Him all the kingdoms of the world, and the glory of them. And said to Him : All these will I give Thee, if Thou wilt fall down and adore me. Then Jesus said to him : Begone ! Satan ! for it is written, "*The Lord The God shalt thou adore, and Him only shalt thou serve.*" Then the Devil left Him ; and behold, Angels came and ministered to Him.

### *For the Lord's Day ; the second of Lent.*

*The Prayer.* O God ! Who beholdest us destitute of every virtue, preserve us interiorly and exteriorly, that we may be defended from all adversities of body, and be purified from all evil thoughts in mind : thro' our Lord Jesus Christ, Who with Thee, &c.

 The other Prayers as on Ash Wednesday.

*Epis. le. 1* THESS. IV. 1—7. *Brthren !* We request and beseech you in The Lord Jesus, that having learned from us how you ought to walk in order to please God, you would walk so as to advance more and more. For you know what precepts I gave you through The Lord Jesus. For this is the will of God, that you be holy ; that you refrain from fornication ; and that every one of you know how to keep his vessel with holiness and respect, and not be hurried away with lust, as the Heathens are, who know not God. Let no one over-reach, or deceive his brother in his dealings ; for the Lord is the avenger of all these things as we have declared to you, and assured you before. For God did not call us to be unclean, but to be holy, in Christ Jesus our Lord.

***For the Lord's Day ; the third of Lent.***

***The Gospel.*** MATT. XVII. 1—9. *At that time : Jesus* taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And His face did shine as the sun ; and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. Then Peter answering, said to Jesus : Lord ! it is good for us to be here : if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshadowed them. And lo ! a voice out of the cloud, saying : *This is My Beloved Son, in Whom I am well pleased : hear ye Him.* And the Disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them : and said to them : Arise, and be not afraid. And when they lifted up their eyes they saw no one but only Jesus. And as they came down from the mountain, Jesus charged them, saying : Tell the vision to no man, till the Son of Man shall be risen from the dead.

***For the Lord's Day ; the third of Lent.***

***The Prayer.*** We beseech Thee, O Almighty God ! regard the prayers of Thy humble servants : and stretch forth in our defence the right hand of Thy Majesty. Through our Lord Jesus Christ, &c.

~~22~~ The other prayers as on Ash Wednesday, p

***Epistle.*** Ephes. v. 1—9. *Brethren !* Be followers of God, as most dearly beloved ; and walk in love, even as Christ hath loved us, and gave Himself for us, an offering and Sacrifice to God, for an odour of sweetness. But let not fornication, nor any kind of uncleanness, or covetousness, be so much as named amongst you, as becometh Saints ; nor obscenity, nor foolish discourse, nor scurrility, which is to no

*For the Lord's Day ; the third of Lent.*

purpose ; but rather thanksgiving. For know this and be informed ; that, no one guilty of fornication, or uncleanness, or covetousness, which is idolatry, hath any inheritance in the kingdom of Christ and of God. Let no one seduce you by vain discourses ; for it is on account of these things that the wrath of God falleth upon the children of unbelief. Have therefore, nothing to do with them. For you yourselves were once darkness ; but now you are light in The Lord. Walk therefore like children of the light. Now the fruit of the light consisteth in all sort of goodness, righteousness, and truth.

*The Gospel. Luke xi. 14—28. At that time :* Jesus was casting out a devil, and the same was dumb ; and when he had cast out the devil, the dumb spoke ; and the multitude were in admiration at it : but some of them said ; He casteth out devils, by Beelzebub the prince of devils. And others tempting asked of Him a sign from Heaven. But He, seeing their thoughts, said to them : Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand ? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub : by whom do your children cast them out ? Therefore they shall be your judges. But if I, by the finger of God, cast out devils : doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court : those things are in peace which he possesseth. But if a stronger than he come upon him and overcome him : he will take away all his armour wherein he trusted, and will distribute his spoils. He that is not with Me is against Me : and he that gathereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh



*For the Lord's Day; the fourth of Lent.*

through places without water, seeking rest : and not finding, he saith ; I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becometh worse than the first. And it came to pass : as he spoke these things, a certain woman from the crowd lifting up her voice said to Him : Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said : Yea rather, blessed are they who hear the word of God, and keep it.

*For the Lord's Day; the fourth of Lent.*

*Prayer.* Grant, we beseech Thee, O Almighty God ! that we who are afflicted for our deeds, as we deserve, may be relieved by the comfort of Thy Grace : through our Lord Jesus Christ, &c.

~~22~~ The other prayers as on Ash-Wednesday.

*Epistle.* GAL. IV. 22—31. *Brethren !* It is written, that Abraham had two sons ; the one by a bond maid, the other by a free-woman. But he that was of the bond-woman, was born according to the flesh : but he by the free-woman, in virtue of a promise : now these things were said by way of allegory. For these are the two covenants. One made on mount Sinai, which bringeth forth to bondage ; and this is Agar. For Sinai is a mountain of Arabia, and hath a reference to Jerusalem, that now is, and is in bondage with her children. But that Jerusalem, which is above, is free, and is our mother. For it is written : *rejoice, thou who art barren, and that bearest not : break forth, and cry out, thou that bringest not forth : for she that had no husband hath more children than she that hath a husband.* But we, brethren, are

*For the Lord's Day ; the fourth of Lent.*

the children of the promise, as Isaac was. But, as then, he who was born according to the flesh, persecuted him that was born according to the spirit ; so it is also now. But what saith the scripture ? *Cast out the bond-woman and her son : for the son of the bond-woman shall not be heir with the son of the free-woman.* Therefore, brethren ! we are not the children of the bond-woman, but of the free-woman ; and it was Christ that purchased us that freedom.

*The Gospel.* JOHN VI. 1—15. *At that time, Jesus went over the sea of Galilee, which is that of Tiberias ; and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain, and there He sat with His Disciples. Now the Pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip : Whence shall we buy bread, that these may eat ? And this He said to try him, for He Himself knew what He would do. Philip answered Him : Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His Disciples, Andrew, the brother of Simon Peter, saith to Him : There is a boy here that hath five barley-loaves, and two fishes ; but what are they among so many ? Then Jesus said : Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves ; and when He had given thanks, He distributed to them that were sat down. In like manner also of the fishes, as much as they would : and when they were filled, He said to His Disciples : Gather up the fragments that remain, lest they be lost. They*

### *For the Lord's Day of the Passion.*

gathered up, therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now these men, when they had seen what a miracle Jesus had done, said: This is of a truth The Prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force, and make him king, fled again into the mountain Himself alone.

### *For the Lord's Day of the Passion.\**

*The Prayer.* We beseech Thee, O Almighty God mercifully look upon Thy family, that by Thy bounty it may be governed in body, and by Thy preservation be kept in mind: through our Lord Jesus Christ.

☞ The other prayer is for the Church, p.

*Epistle. Heb. ix. 11—15.* Brethren! Christ being come, The High Priest of the future good things, by a more excellent and more perfect tabernacle, not made with hands, that is, not of this creation; neither by the blood of goats or of calves, but by His own blood, hath once entered the Holy Place, having purchased *for us* an eternal redemption. For if the blood of goats and bulls, and the sprinkling of the ashes of a heifer, sanctify such as are defiled, to the cleansing of the flesh; how much more shall the blood of Christ, Who through The Holy Ghost offered Himself without spot to God, cleanse our consciences from dead works, to serve the living God? He, therefore, is The Mediator of the New Covenant: that by means of His death undergone for the cancelling the transgressions under the former

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\* So called, because from this day to Easter, the Church directs in a special manner, the devotion of the Faithful, to the Passion, that is, to the *Sufferings* of our Beloved Saviour.

*For the Lord's Day of the Passion.*

**Covenant, those that are called, may receive the promise of eternal inheritance.**

*The Gospel.* JOHN VIII. 46—59. *At that time:* Jesus said to the multitude of the Jews: Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God. The Jews therefore answered and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil; but I honour my Father, and you have dishonoured Me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, Amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the Prophets; and Thou sayest: If any man keep my word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? And the Prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify myself, my glory is nothing. It is My Father that glorified Me, of whom you say that He is your God; and you have not known Him, but I know Him. And if I should say, that I know Him not, I should be like to you, a liar. But I do know Him, and do keep his word. Abraham your father rejoiced that He might see my day: he saw it, and was glad. The Jews then said to him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Amen, Amen, I say to you, before Abraham was made, I am. They took up stones, therefore, to cast at Him. But Jesus hid Himself, and went out of the temple.

## *The Passion of our Lord Jesus Christ, &c.*

### *On the Lord's Day of the Palms:\**

**The Prayer.** O Almighty and Eternal God ! Who wouldst have our Saviour take flesh, and undergo the Cross, for man to imitate the example of His Humility ; grant, we beseech Thee, that we may both deserve the instruction of His Patience, and the fellowship of His Resurrection : through, &c.

**Epistle. Philip II. 5. 11.** *Brethren !* Have the same sentiments Jesus Christ had ; Who as He had the form of God, thought it no robbery to equal Himself to God : nevertheless He made Himself as nothing, taking the form of a servant, being made to the likeness of men, and in habit found as man. He humbled Himself and became obedient unto death, even the death of the Cross. For which reason God hath also exalted Him, and given Him a name, which is above all names : that at The Name of Jesus every knee should bend, of those that are in Heaven, and on earth, and under the earth . and every tongue confess that The Lord Jesus Christ is in the glory of God The Father.

### *The Passion of our Lord Jesus Christ, according to ST. MATT. XXVI. and XXVII. 1—66.*



*That time :* Jesus said to His Disciples . You know that after two days shall be the Pasch, and The Son of Man shall be delivered up to be crucified. Then were gathered together the Chief Priests and Ancients of the people into the court of the High Priest, who was

\* Commonly called *Palm Sunday*, from the ancient rite of Palms being blessed and distributed amongst the faithful on that

*The Passion of our Lord Jesus Christ, &c.*

called Caiphas ; and they consulted together, that by subtlety they might apprehend Jesus. and put Him to death. But they said : Not on the festival day, lest perhaps there should be a tumult amongst the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head as He was at table. And the Disciples seeing it, had indignation, saying : To what purpose is this waste ? For this might have been sold for much, and given to the Poor. And Jesus knowing it, said to them : Why do you trouble this woman ? for she has wrought a good work upon me. For the Poor you have always with you, but Me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the Chief-Priests, and said to them : What will you give me, and I will deliver Him unto you ? But they appointed him thirty pieces of silver. And from thence forth he sought an opportunity to betray Him. And on the first day of the Azymes the Disciples came to Jesus saying : Where wilt Thou that we prepare for Thee to eat the Pasch ? But Jesus said : Go ye into the City to a certain man, and say to him : The Master saith My time is near at hand, I will keep the Pasch at thy house with My Disciples. And the Disciples did as Jesus appointed to them, and they prepared the Pasch. Now when it was evening, He sat down with His twelve Disciples. And whilst they were eating, He

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day, in commemoration of the entry into Jerusalem of our Saviour when the people cut boughs from the trees and strewed them in the way before Him. (St. Matt. xxi. 8.)

## *The Passion of our Lord Jesus Christ, &c.*

said : Amen, I say to you, that one of you is about to betray Me. And they being very much troubled, began every one to say : Is it I, Lord ? But He answering said : He that dippeth his hand with Me in the dish, he shall betray Me. The Son of Man indeed goeth, as it is written of Him ; but woe to that man, by whom The Son of Man shall be betrayed. It were better for him, if that man had not been born. And Judas, that betrayed Him, answering said : Is it I, Rabbi ? He saith to Him : Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke ; and gave to His Disciples, and said : *Take ye, and eat : THIS IS MY BODY.* And taking the chalice He gave thanks : and gave to them, saying : *Drink ye all of this FOR, THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH SHALL BE SHED FOR MANY FOR THE REMISSION OF SINS.* And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of My Father. And a hymn being said, they went out into mount Olivet. Then Jesus said to them : All you shall be scandalized in Me this night. For it is written : "*I will strike the Shepherd, and the sheep of the flock shall be dispersed.*" But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to Him : Although all shall be scandalized in Thee, I will never be scandalized. Jesus said to him : Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him ; Yea, though I should die with Thee, I will not deny Thee. And in like manner said all the Disciples. Then Jesus came with them into a country place which is called Gethsemani ; and He said to His Disciples : Sit you here, till I go yonder, and pray. And taking with him

## ***The Passion of our Lord Jesus Christ, &c.***

Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death: Stay you here and watch with Me. And going a little further He fell upon his face, praying, and saying: My Father! if it be possible, let this chalice pass from Me: nevertheless, not as I will, but as Thou wilt. And He cometh to His Disciples, and findeth them asleep, and He saith to Peter: What? Could you not watch one hour with Me; Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time He went, and prayed, saying: *My Father! if this chalice may not pass away, but I must drink it, thy will be done.* And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the self same words. Then He cometh to His Disciples, and saith to them: Sleep ye now, and take your rest: behold! the hour is at hand, and The Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray Me. As He yet spoke, behold! Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the Chief-Priests and the Ancients of the people. And he that had betrayed Him, gave them a sign, saying: Whomsoever I shall kiss, That is He, hold Him fast. And forthwith coming to Jesus, he said: Hail! Rabbi! And he kissed Him. And Jesus said to him: Friend! whereto art thou come? Then they came up and laid hands on Jesus, and held Him. And behold! one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the High-Priest, cut off his ear. Then Jesus said to him: Put up again thy



## *The Passion of our Lord Jesus Christ, &c.*

sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask My Father, and He will give Me pre-ently more than twelve legions of Angels? How then shall the scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as it were to a robber, with swords and clubs, to apprehend Me. I sat daily with you teaching in the temple, and you laid not hands on Me. Now all this was done, that the Scriptures of the Prophets might be fulfilled. Then the Disciples all leaving Him, fled. But they, holding Jesus, led Him to Caiphas the High-Priest, where the Scribes and the Ancients were assembled. And Peter followed Him afar off, even to the court of the High-Priest; and going in, he sat with the servants, that he might see the end. And the Chief-Priests and the whole council sought false witness against Jesus, that they might put Him to death; and they found not, whereas many false witnesses had come in. And, last of all, there came two false witnesses; and they said: 'This man said: I am able to destroy the Temple of God, and after 'Three days to rebuild it. And the High-Priest rising up, said to Him: Answerest thou nothing to the things which these witnesses against Thee? But Jesus held His peace. And the High-Priest said to Him, I adjure Thee by The Living God, that Thou tell us if Thou be The Christ The Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see The Son of Man sitting on the right hand of the Power of God, and coming in the clouds of heaven. Then the High-Priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold! now you have heard the blasphemy: what think you? But they answering, said: He is guilty

## *The Passion of our Lord Jesus Christ, &c.*

of death. Then did they spit in His face, and buffeted Him, and others struck His face with the palms of their hands, saying; Prophecy unto us, O Christ: who is he that struck Thee? But Peter sat without in the court: and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not The Man. And after a little while they thou also art one of them, for even thy speech doth come that stood by, and said to Peter: Surely discover thee. Then he began to curse and swear that he knew not The Man. And immediately the cock crew. And Peter remembered the words of Jesus which He had said: Before the cock crow thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come all the Chief-Priests and Ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor. Then Judas, who betrayed Him, seeing that He was condemned, repenting himself, brought back the thirty pieces of silver to the Chief Priests and Ancients, saying: I have sinned, in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the Temple, he departed and went and hanged himself with a halter. But the Chief-Priests having taken the pieces of silver, said: It is not lawful to put them into the corbona because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers.

## *The Passion of our Lord Jesus Christ, &c.*

For this cause that field was called Haceldama, that is, *the field of blood*, even to this day. Then was fulfilled that which was spoken by Jeremias the Prophet saying: *'And they took the thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.'* And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the king of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the Chief-Priests and Ancients, He answered nothing. Then Pilate saith to Him: Dost Thou not hear how great testimonies they allege against Thee? And He answered to him never a word, so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Parabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of Judgment, his wife sent to him, saying: Have thou nothing to do with That Just Man. For I have suffered many things this day in a dream because of Him. But the Chief-Priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he pro-

## *The Passion of our Lord Jesus Christ, &c.*

ailed nothing, but that rather a tumult was made, taking water, he washed his hands before the people, saying: I am innocent of the blood of This Just Man: look you to it. And the whole people, answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band: and stripping Him, they put a scarlet cloak about Him. And plating a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail! king of the Jews! And sitting upon Him, they took the reed, and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on His own garments, and led Him away to crucify Him. And going out they met a man of Cyrene, named Simon: him they forced to take up the Cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink, mingled with gall. And when He had tasted, He would not drink. And after they had crucified Him they divided His garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: "*They divided my garments among them; and upon my vesture they cast lots:*" and they sat and watched Him. And they put over His head His cause written: **THIS IS JESUS, THE KING OF THE JEWS.** Then were crucified with Him two thieves: one on the right hand, and one on the left. And they that passed by, blasphemed Him, wagging their heads, and saying: Vah! Thou That destroyest the Temple of God, and in three days doth rebuild it, **save Thy own self:** if Thou be the Son of God, come

## *The Passion of our Lord Jesus Christ, &c.*

down from the Cross. In like manner also the Chief-Priests, with the Scribes and Ancients, mocking, said : He saved others, Himself He cannot save : if He be The King of Israel, let Him now come down from the Cross, and we will believe Him. He trusted in God : let Him now deliver Him, if He will have Him : for He said, I am The Son of God. And the self-same thing the thieves also that were crucified with Him, reproached Him with. Now from the sixth hour, there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying : Eli ! Eli ! lamma sabacthani ? that is, " My God ! my God ! why hast Thou forsaken Me ? " And some that stood there and heard, said : This Man calleth Elias. And immediately one of them, running, took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the others said : Let us see whether Elias will come and deliver Him. And Jesus, again crying with a loud voice, **YIELDED UP THE GHOST.**\* And behold, the veil of the Temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened ; and many bodies of the Saints that had slept arose ; and coming out of the tombs after His Resurrection, came into the Holy City, and appeared to many. Now the Centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying : Indeed this was The Son of God. And there were there many women afar off who had followed Jesus from Galilee, ministering unto Him : among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the

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\* Here all kneel and meditate for a short time, on the Death of our adorable Saviour.

## *On the Lord's Day of the Resurrection.*

mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a Disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph, taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewn out of a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

Here the Priest goes to the middle of the Altar and says, 'Cleanse my heart,' &c. Having said which, he resumes the Gospel as follows:

And the next day, which followed the day of preparation, the Chief-Priests and the Pharisees came together to Pilate, saying: Sir, we have remembered, that that seducer said, while He was yet alive: After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day: lest perhaps His Disciples come and steal Him away, and say to the people: He is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure sealing the stone, and setting guards.

*On the Lord's Day of the Resurrection; Commonly called Easter Sunday.\**

*The Prayer.* O God! Who this day didst open to us the approach to eternity by Thy Only Son vic-

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\* So called from the Saxon goddess *Eastre*, to whom, in Pagan times, sacrifices were offered about this period of the year. Thus the term is still retained, although the meaning now attached to it is so widely different. The same thing may be said of the term *Sunday*, or the day on which the Pagans worshipped the Sun, it is now a common expression to signify *The Lord's Day*.

## *On the Lord's Day of the Resurrection.*

torious over death : prosper our vows by Thy Grace,  
which Thou dost anticipate by Thy Inspiration :  
through the same Jesus Christ our Lord, &c.

*Epistle.* 1 COR. v. 7, 8. *Brethren!* Purge out the  
old leaven, that you may become a new paste, as you  
are unleavened. For Christ our Pasch is sacrificed.  
Let us, therefore, feast, not with the old leaven of  
malice and wickedness, but with the unleavened bread  
of sincerity and truth.

### *The Sequence.*

Ye dear-bought Christians ! come and sing  
The paschal-praises of your King ;  
That Spotless Lamb, who more than due  
Paid for His sheep, and those sheep you.

The Guiltless Son has wrought your peace,  
And made His Father's anger cease.  
Life has, with death, the battle fought,  
And each to strange extremes was brought.  
Life died, but soon revived again,  
When lo ! by Life, e'en Death was slain !

Say, happy Magdalen ! O say !  
What object saw you on the way ?  
I saw the tomb of my dear Lord :  
I saw Himself, and Him adored,  
I saw the napkin, and the sheet,  
That bound His head, and wrapt His feet.  
I heard the Angels witness bear,  
That Christ was risen, " He is not here.  
Go, tell His Breth'ren they shall see  
Their and thine Hope, in Galilee."  
We, Lord ! with faithful hearts and cheerful voice,  
On this Thy glorious rising day rejoice.  
O Thou ! Whose conqu'ring power o'ercame the grave,  
By Thy Victorious Grace, us sinners save.

Amen, Alleluia.

## *On the Lord's Day in White.*

### *The Gospel. MARK XVI. 1—7*



**AT that time :** Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another : Who shall roll us back the stone from the door of the sepulchre ? And looking, they saw the stone rolled back : for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe ; and they were astonished. Who saith to them : Be not affrighted : you seek Jesus of Nazareth, Who was crucified : He is risen, He is not here ; behold the place where they laid Him. But go, tell His Disciples and Peter, that He goeth before you into Galilee : there you shall see Him as He told you.

*On the Lord's Day in White ;\* commonly called Low Sunday.\**

**The Prayer.** Grant, we beseech Thee, O Almighty God ! that we who have performed the paschal solemnities, may by thy bounty preserve them in our life and conduct : through our Lord Jesus Christ. &c.

**2nd Prayer.** Grant to us thy servants, we beseech Thee, O Lord God ! to enjoy perpetual health of mind and body, and, by the glorious intercession of

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\* So called, because White vestments commence on this day to be used as the ecclesiastical colour of the time, until Pentecost. This day is also called *Law*, that is, *Last Sunday* : it being the last at that season on which marriages are forbidden to be solemnized.



### *On the Lord's Day in White.*

Blessed Mary ever Virgin, to be delivered from present sorrow, and to enjoy eternal joy.

*3rd For the Church.* We beseech Thee, O Lord! in Thy Clemency admit the prayers of Thy Church: that all errors and adversities being destroyed, She may serve Thee with secure liberty. Through our Lord Jesus Christ, Who with Thee, &c.

*Epistle.* 1 JOHN v. 4—9. *Dearly beloved!* Whatever is born of God, overcometh the world: and this victory, by which the world is overcome, is our Faith. Who is he that overcometh the world, but he that believeth that Jesus is The Son of God. It is this same Jesus Christ, Who came with water and blood: not with water only, but with water and blood. And it is The Spirit That beareth testimony that Christ is The Truth. For there are Three That bear testimony in Heaven: The Father, The Word, and The Holy Ghost: and These Three are One. And there are Three That bear testimony on earth: The Spirit, and Water, and Blood: and these Three are One. If we receive the testimony of men, the testimony of God is greater: for God Himself hath given this greater testimony concerning His Son: he that believeth in The Son of God, hath in himself the testimony of God. Alleluia, Alleluia.

*The Gospel.* JOHN XX. 19.—31.—*At that time:* When it was late, that same day being the first day of the week, and the doors were shut, where the Disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His Hands and His Side. The Disciples, therefore, were glad when they saw The Lord. He said, therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He

*On the Lord's Day the second after Easter.*

had said this, He breathed on them ; and He said to them : Receive ye The Holy Ghost : whose sins ye shall forgive, they are forgiven them ; and whose sins ye shall retain, they are retained. Now Thomas, one of the twelve, who is called Dydimus, was not with them when Jesus came. The other Disciples, therefore, said to him : We have seen The Lord. But he said to them : Except I shall see in His Hands the print of the nails, and put my finger into the place of the nails, and put my hands into His Side, I will not believe. And after eight days, again His Disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you. Then He said to Thomas : Put in thy finger hither, and see My Hands, and bring hither thy hand, and put it into My Side, and be not faithless, but believing. Thomas answered, and said to Him : My Lord and my God ! Jesus saith to him : Because thou hast seen Me, Thomas ! thou hast believed : *blessed are they that have not seen, and have believed.* Many other signs also did Jesus in the sight of His Disciples, which are not written in this book. But these are written, that you may believe that Jesus is The Christ, The Son of God : and that believing you may have life in His Name.

*On the Lord's Day, the second after Easter.*

*The Prayer.* O God ! Who by the humility of Thy Son, hast raised up a fallen world, grant to Thy Faithful everlasting joy ; that those whom Thou hast delivered from the evils of eternal death, Thou mayest make to enjoy everlasting happiness : thro' the same Jesus Christ Our Lord, &c.

The other two Prayers, as on Low Sunday. p. 121.

*On the Lord's Day, the third after Easter.*

**Epistle.** 1 PETER II. 21.—25. *Dearest beloved !* Christ suffered for us, leaving you an example, that you may follow His Steps. He who committed no sin, neither was guile found in His Mouth. Who, when He was reviled, reviled not again : when He suffered, threatened not : but delivered Himself up to him, who condemned him unjustly : Who bore our sins in His Body on the tree, that we being dead to sin, may live to righteousness : by Whose Stripes you are healed. For you were like sheep gone astray : but now you are returned to The Shepherd and Bishop of your souls.

*Alleluia, Alleluia.*

**The Gospel.** JOHN X. 11—16. *At that time :* Jesus said to the Pharisees : I am The Good Shepherd. The Good Shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth, and the wolf catcheth, and scattereth the sheep : and the hireling flieth, because he is a hireling : and he hath no care for the sheep. I am The Good Shepherd : and I know mine, and mine know Me. As The Father knoweth Me, and I know The Father : and I lay down My Life for My Sheep. And other sheep I have, that are not of this fold : them also I must bring, and they shall hear My Voice, and there shall be One Fold, and One Shepherd.

*On the Lord's Day, the third after Easter.*

**The Prayer.** O God ! Who dost show to those that go astray the light of Thy Truth, that they may return to the way of justice : grant to all who are numbered in the profession of Christianity, to reject those things which are inimical to this name, and to

## *On the Lord's Day, the third after Easter*

pursue those which are becoming : through Our Lord, &c.

~~See~~ The other two Prayers. as on Low Sunday. p. 12.

*Epistle.* 1 PET. II. 11—19. *Dearly beloved!* I beseech you, as strangers and travellers, to abstain from carnal desires, which war against the soul : and behave well amongst the Gentiles ; that, whereas they speak against you as evil doers, they may consider you by your good works, and glorify God in the day of His Visitation. Be subject, therefore, for the sake of God, to every human creature, whether it be to the king, as to the sovereign ; or to his Governors, as to persons sent by him for the punishment of those that do ill, and for the praise of those that do well. For such is the will of God, that, doing well, you may silence the ignorance of foolish men : as free, and not as making your Liberty a cloak for wickedness, but as the servants of God. Honour all men, love the brotherhood, fear God, honour the king. Servants ! be submissive to your masters with all fear ; not only to such as are good and gentle, but also to those that are peevish. For this is well pleasing to God, in Christ Jesus our Lord.

Alleluia, Alleluia.

*The Gospel.* JOHN XVI. 16—22.—*At that time,* Jesus said to His Disciples : A little while, and now you shall not see Me : and again a little while, and you shall see Me : because I go to The Father. Then some of His Disciples said one to another : What is this that He saith to us : A little while, and you shall not see Me : and again a little while, and you shall see Me ; and because I go to The Father ? They said therefore, What is this that He saith A little while : we know not what He speaketh. And Jesus knew that they had a mind to ask Him ; and

*On the Lord's Day, the fourth after Easter.*

He said to them : Of this do you inquire among yourselves, because I said : A little while, and you shall not see Me ; and again a little while, and you shall see Me ? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice : and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come : but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice ; and your joy no man shall take from you.

*On the Lord's Day, the fourth after Easter.*

*The Prayer.* O God ! Who makest the minds of the Faithful to be of one will, grant to Thy people to love what thou commandest, to desire what thou promisest ; that among the changes of this world, our hearts may be fixed on that place, where true joys reside : through our Lord Jesus Christ, &c.

 The other two Prayers, as on Low Sunday. p.

*Epistle.* JAMES I. 17—21. *Dearly beloved !* Every excellent gift, and every perfect gift, is from above, coming down from The Father of lights, with Whom there is no change or shadow of a teration. For of His own free will He brought us forth by the word of truth, that we might be some beginning of his creatures. This you know, dearly beloved ! And let every man be forward to hear, but slow to speak, and slow to anger. For the anger of man filleth not the justice of God. Wherefore, casting off uncleanness, and abundance of wickedness, receive

***On the Lord's Day, the fifth after Easter.***

with meekness the word that is ingrafted in you, which is able to save your souls.

**Alleluia, Alleluia.**

**The Gospel.** JOHN XVI. 5.—14. *At that time ;* Jesus said to His Disciples : I go to Him that sent Me ; and none of you asketh Me : Whither goest Thou ? But, because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth ; it is expedient to you that I go : for if I go not, the Paraclete will not come to you : but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment. Of sin : because they believed not in Me. And of justice : because I go to The Father ; and you shall see Me no longer. And of judgment, because the prince of this world is already judged. I have yet many things to say to you ; but you cannot bear them now. But when He, The Spirit of Truth is come, He will teach you all truth. For He shall not speak of Himself ; but what things soever He shall hear, He shall speak : and the things that are to come, He shall show you. He shall glorify Me, because He shall receive of Mine, and shall shew it you.

***On the Lord's Day, the fifth after Easter.***

**The Prayer.** O God ! from Whom all good things proceed, grant to Thy supplicants, that by Thy Inspiration we may think those things that are right, and by Thy direction perform them : through our Lord Jesus Christ Thy Son, &c.

✠ The other two prayers as on Low Sunday, p.

**Epistle.** JAMES I. 22—27. *Dearly beloved !* Be doers of the word, and not hearers only, deceiving

## *On the Lord's Day, the Fifth after Easter*

yourselves. For if any one be a hearer of the word and not a doer, he is like a man looking at his natural face in the glass ; for having viewed himself, he goeth away, and presently forgetteth what manner of man he was. But he that attentively considereth the perfect law of Liberty, and continueth in it, being not a forgetful hearer, but a doer of the work, that man shall be blessed in what he doeth. And if any one think himself religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. The pure and undefiled Religion before God and The Father is this : to visit the fatherless and widows in their affliction, and to keep one's self unspotted from this world.

Alleluia, Alleluia.

*The Gospel.* JOHN XVI. 23—30. *At that time :* Jesus said to His Disciples : Amen, amen, I say to you : If you ask The Father anything in My Name, He will give it you. Hitherto you have not asked any thing in My name, Ask, and you shall receive ; that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of The Father. In that day you shall ask in My Name : and I say not to you, that I will ask the Father for you. For the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from The Father, and am come into the world : again I leave the world, and go to The Father. His Disciples say to Him : Behold ! now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee. By this we believe that Thou camest forth from God.

## *On Ascension Day.*

**The Prayer.** Grant, we beseech Thee, O Almighty God ! that we who believe Thy Only Begotten Son, our Redeemer, ascended this day into Heaven, may ourselves also, in mind dwell in heavenly things: through The Same Jesus Christ, our Lord, Who, &c.

**Lesson.** ACTS I. 1—11. I made a former treatise, O Theophilus ! of all those things which Jesus began to do and teach, to the day on which He was taken up *into heaven*, after He had, through The Holy Ghost, given His Commands to His Apostles, whom He had chosen To whom also He showed Himself alive after His Passion, by many proofs, appearing to them for forty days, and speaking of the kingdom of God. And, eating with them, He commanded them not to depart from Jerusalem, but to wait the promise of The Father, which you have heard, saith He, from my mouth : for John indeed baptized in water ; but you, in a few days time, shall be baptized in The Holy Ghost. Then they, who were present, asked Him, saying : Lord ! is it now Thou wilt restore the kingdom to Israel ? But He said to them : 'Tis not for you to know the times or seasons, which The Father hath reserved to His own power : but you shall receive the power of The Holy Ghost coming upon you, and you shall be My Witnesses in Jerusalem, and in all Judea, and Samaria, and even to the utmost parts of the earth. And having spoken thus, He was taken up *into heaven*, while they were looking on : and a cloud took Him out of their sight. And as they continued to look after Him going up into Heaven, behold two men stood by them clothed in white, who also said : *Ye men of Galilee ! why stand ye looking up towards Heaven ? This Jesus Who is taken up from you into Heaven, will come again in the same manner, as you have seen Him going into Heaven.*

**Alleluia, Alleluia.**



## *On the Lord's Day, &c.*

*The Gospel.* MARK XVI. 14—20.



*T*hat time: Jesus appeared to the eleven as they were at table: and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved: but He that believeth not, shall be condemned. And these signs shall follow them that believe: In My Name they shall cast out Devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover. And The Lord Jesus, after He had spoken to them, was taken up into Heaven, and sitteth on the right hand of God. But they going, preached every where; The Lord working withal, and confirming the word with signs that followed.

*On The Lord's Day, within the Octave of the Ascension.*

*The Prayer.* O Almighty and Everlasting God! grant us ever to entertain a devout affection towards Thee, and to serve Thy Majesty with a sincere heart: through our Lord Jesus Christ, &c.

~~22~~ The second prayer is of the Ascension, p. 229.

*Epistle.* 1 PETER IV. 7—11. *Most dearly beloved!* Be prudent, and watchful in prayer. But above all things keep up a mutual and uninterrupted Charity towards one another; for Charity covereth a multi-

## *On the Lord's Day of Pentecost, &c.*

tude of sins. Exercise hospitality to one another without murmuring. Let every one, as he hath received grace, so minister the same one to another, like good stewards of the manifold grace of God. If any one speak, *let him speak as the words of God* : if any one serve in the ministry, *let him serve therein as acting by the power God hath given him* : that God may be honoured in all, through Jesus Christ our Lord.

Alleluia, Alleluia.

*The Gospel.* JOHN XV. 26 ; XVI. 1—4. *At that time* : Jesus said to His Disciples : When the Paraclete cometh, whom I will send you from The Father, The Spirit of Truth, Who proceedeth from The Father, He shall give testimony of Me ; and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues : yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things will they do to you, because they have not known The Father, nor Me. But these things I have told you ; that, when the hour shall come, you may remember that I told you of them.

*On the Lord's Day of Pentecost,\* commonly cal d Whit Sunday.*

*The Prayer.* O God ! who on this day didst in-

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\* Pentecost is a Greek word, signifying the *fiftieth*. This term was anciently given to the Jewish feast of *weeks*, (Exod. xxxiv. 22,) because it was celebrated seven weeks after the Passover. (Levit. xxiii. 15. 16.) The Christian Pentecost is celebrated seven weeks, or fifty days, after the feast of our Lord's Resurrection. It is also called *Whit*, or *White Sunday* : because the lately baptised Christians appeared on that day clothed in white, as emblematical of their purity of soul, having been freed from sin by the Sacrament of Baptism.

## ***The Lord's Day of Pentecost, &c.***

**struct** the hearts of the Faithful by the light of **The Holy Ghost** : grant that we may be truly wise in **The Same Spirit**, and ever rejoice in His Consolation : through our Lord Jesus Christ, Who liveth and reigneth with Thee, in **The Unity of The Same Holy Ghost**, world without end. *Amen.*

**Lesson.** ACTS II. 1—11. When the days of Pentecost were fulfilled, all *the Disciples* were assembled together in one place : and on a sudden there came from Heaven a noise, as it were of a strong rushing wind, and it filled the whole house where they were sitting. And there appeared to them cloven tongues, as it were of fire, and sat upon each of them : and they were all filled with **The Holy Ghost**, and they began to speak divers tongues, as **The Holy Ghost** enabled them to speak. Now there were dwelling in Jerusalem *some Jews*, devout and religious men, from every nation under the heavens. And when this was noised abroad, the multitude gathered together, and were astonished in mind, because every one heard them speak in his own language. And they were all amazed, and wondered, saying : Behold ! are not all these men that speak to us Galileans ? And how then have we heard, every one of us, the tongue in which we were born ? Parthians and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt, and the parts of Libia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians, we have heard them speak in our own tongues, the wonderful works of God.

**Alleluia. Alleluia.**

## *The Sequences.*

1.

**Come ! Holy Ghost ! send down those beams,  
Which sweetly flow in silent streams  
From Thy Bright Throne above.  
O ! come ! Thou Father of the Poor !  
Thou Bounteous Source of all our store,  
Come ! fill our hearts with love.**

2

**Come ! Thou, of Comforters The Best ;  
Come ! Thou, the soul's delicious guest :  
The pilgrim's sweet relief.  
Thou art our rest in toil and sweat :  
Refreshment in excessive heat :  
And solace in our grief.**

3

**O Sacred Light ! shoot home thy darts :  
O ! pierce the centre of these hearts,  
Whose Faith aspires to Thee.  
Without thy Godhead nothing can.  
Have any price or worth in man:  
Nothing can harmless be.**

4.

**Lord ! wash our sinful stains away ;  
Water from Heav'n our barren clay ;  
And heal the wounded soul.  
To thy sweet yoke our stiff necks bend ;  
Our frigid hearts inflame and mend ;  
Our wanderings control.**

5

**Grant to thy faithful, dearest Lord !  
(Whose only Hope is thy sure word)  
The sev'nfold gift of love.  
Grant us of virtue the reward :  
Salvation, in the end, accord,  
Midst endless joys above—**

**A**

**Alléluia.**

## *On the Lord's Day of the Trinity*

*The Gospel.* JOHN XIV. 23—31.



*T that time :* Jesus said to His Disciples : If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make our abode with him : he that loveth Me not, keepeth not my words. And the word which you have heard, is not mine ; but the Father's Who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, The Holy Ghost, Whom The Father will send in My Name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My Peace I give to you : not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I have said to you : I go away, and I come again to you. If you loved Me, you would indeed be glad, because I go to The Father : for The Father is greater than I. And now I have told you before it come to pass : that when it shall come to pass, you may believe. I will not now speak many things with you. For the Prince of this world cometh, and in Me he hath not any thing. But that the world may know that I love The Father : and as The Father hath given me commandment, so do I.

### *On the Lord's Day of the Trinity.\**

*The Prayer.* O Almighty and eternal God ! Who hast granted Thy servants to acknowledge the glory of The Eternal Trinity, in the confession of The True

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\* So called, because this feast is instituted for special devotion to The Most Holy and Undivided Trinity.

## *On the Lord's Day of the Trinity.*

Faith ; and to adore The Unity, in the power of Thy Majesty : we beseech Thee, that by firmness in the same Faith, we may be ever protected from all adversities : through our Lord Jesus Christ, Who liveth and reigneth with Thee in the Unity of the Holy Ghost, for ever and ever, *Amen.*

*2nd Prayer.* O God! the strength of them that hope in Thee, favourably give ear to our supplications: and since without Thee, mortal infirmity can do nothing, grant the help of Thy grace, that in fulfilling Thy commandments, we may please Thee both in will and action. Through our Lord Jesus, &c.

*Epistle.* ROMANS XI. 33—36. O ! the depth of the riches, of the wisdom, and of the knowledge of God ! How incomprehensible are His judgments, and how unsearchable His ways ! For who hath known The Mind of The Lord ? Or who hath been His Counsellor ? Or who hath first given to Him, and recompense shall be made him ? For of Him, and by Him, and in Him, are all things : to Him be glory for ever. *Amen.*

*The Gospel.* MATT. XXVIII. 18—20. *At that time :* Jesus said to His Disciples : All power is given to Me in Heaven and in earth. Going, therefore, teach all nations : BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. Teaching them to observe all things whatsoever I have commanded you : and behold I am with you all days, even to the consummation of the world.

### *On the Feast of Corpus Christi.\**

*The Prayer.* O God ! Who in This Wonderful

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\* Which words mean, *The Body of Christ.* This festival was instituted by the Church for the special veneration of The Real Presence of our Lord in The Most Adorable Sacrament of The Eucharist.

## *The Sequence.*

Sacrament has left us a memorial of Thy Passion; grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood, that we may ever perceive within us the fruit of Thy Redemption Who livest, and reignest, God, for ever and ever. *Amen.*

*Epistle.* 1 COR. XI. 23—29. *Brethren! I received of The Lord that which also I delivered to you, that The Lord Jesus, the same night in which He was betrayed, took bread, and, giving thanks, broke it, and said: Take ye, and eat: This is My Body, which shall be delivered up for you; this do ye in remembrance of Me.* In like manner *He took the cup after He had supped, saying: This cup is The New Testament in My Blood: this do ye, as often as you shall drink it, in remembrance of Me.* For as often as you shall eat This Bread, and drink This Cup, you shall publish the death of The Lord till He come. Wherefore, whosoever shall eat This Bread, or drink The Cup of The Lord unworthily, shall be guilty of The Body and The Blood of The Lord. But let a man try himself: and so let him eat of That Bread, and drink of The Cup. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning The Body of The Lord.

## *The Sequence.*

BREAK forth, O Sion! thy Sweet Saviour sing,  
Thy Heav'nly Guide, thy Pastor and thy King;  
Exalt His Name, loudly resound His praise,  
In tuneful organs, and in vocal lays.

Attempt the arduous theme, ascend on high,  
As soaring thought, or wings of Faith can fly;  
The wonder then, above all praise confess,  
Immensely greater than thou canst express.

## *The Sequence.*

**Behold the Living and Life-giving Bread!**  
With solemn pomp on Holy Altars spread,  
Now fills our song, (a subject all sublime,) }  
In which the wonders of 'Th' Almighty shine }  
As in a focus, rays of light divine.

The Bread of Life, which ev'ry faithful breast  
Believes was broken, at the royal feast:  
When to the sacred college it was given,  
Alike to Judas, and the dear eleven.

With hearts inflamed, now raise thy tuneful voice  
In nobler strains, and let thy soul rejoice;  
Let ev'ry thing within thee jointly move,  
To bless the sweet invention of His love.

Let age to age record the solemn day,  
And constant homage for the bounty pay;  
When He first gave Himself in humble guise,  
At once both Sacrament and Sacrifice.

At this mysterious table all is new,  
New kings, new laws, present themselves to view;  
Unfolded clouds, new heav'nly light display,  
And ancient precepts to the new give way.

Figures and types take wing, and fly away,  
As darkness does at the approach of day;  
When truth and substance, after clouded night,  
Appear in all the majesty of light.

What Christ then did, we celebrate the same,  
In His own words, and in His Sacred Name.  
As He commanded this dread mystery  
Should be repeated, to His Memory.

And thus by HIM, *who spoke, and all was made,*  
Divinely taught, we consecrate the bread  
And wine, into the soul's all-saving food,  
His Glorious Body and Atoning Blood.

The sacred dogma we from Him receive,  
Nor can he Oracle of Truth deceive;  
That bread is changed, hence but an outward sign,  
Into his flesh and into blood the wine.



## *The Sequence.*

What reason reaches not, nor sense describes,  
Faith's purer light abundantly supplies :  
Above all nature we confess his sway.  
Bow down your head : 'tis fit we should obey.

The narrow compass of two forms, mere signs,  
Not essences, *Th' incarnate Word*, defines ;  
Th' exhaustless source, and sweetest overflow  
Of all good things, that Heaven can bestow.

His deity'd true flesh and precious blood,  
Immortal and immortalizing food,  
Is meat and drink indeed, and wholly thine,  
Under the separate forms of bread and wine.

Impassible's The Victim we adore,  
Unaltered by our touch, nor broke, nor tore ;  
But JESUS whole, in veiled majesty,  
Each one receives ; stupendous prodigy !

Let thousands feed,—Be thou the only guest—  
As much thou dost receive as all the rest :  
Unnumbered thousands eat, yet still they leave  
The unconsumed whole they did receive.

Both good and bad to this blest banquet come ;  
But how unlike ! how different their doom !  
For 'tis as we approach,—as foes or friends,  
The alternative of life or death depends.

'T he heavenly bread, that sweet enlivening food,  
Is to th' unworthy death, life to the good ;  
Then ponder well the different event  
Of like receiving this dread sacrament.

Whenever this blest Sacrament shall lie  
In different parcels broke before your eye,  
Then waver not, remember there remains  
Under each fragment, what the whole contains, }  
The Same Sweet Jesus, Who in glory reigns.

Th' hidden jewel no fracture can invade,  
'Tis only on the outward species made ;  
No stroke impairs its stature, or its state,  
Or the thing signify'd can violate.

## *The Sequence.*

**Lo! then, O man! involved in rapture see,  
The bread of Angels thus made food for thee  
Food to refresh the pilgrim on his way,  
To the blest regions of eternal day:  
A sweet viatic; and divine repast,  
True children's bread, to dogs not to be cast.**

**Wrapped up in types the Lamb long figur'd lay,  
'Till circling years the shadows drove away.  
In Isaac 'twas in lively figure slain,  
And in the Paschal Lamb it bled again:  
The ancient Fathers, too, in manna eat,  
In type or figure, this life-giving meat.**

**Good Pastor! then, True Bread, Sweet Jesus! show  
Thy tenderest mercies on thy sheep below.  
Feed and defend us here, that we may see  
Good things with those who live and reign with Thee;  
In Heavenly regions may we there enjoy,  
Eternal Glory, pure, without alloy.**

**O 'Thou All-good! All-potent! and All-wise!  
Who feed'st us here with 'Thine Own Sacrifice!  
Make us sit down with 'Thee among the Blest,  
At 'Thine Own 'Table in eternal rest:  
Where we, with them, Thy glory may adore,  
Companions and co-heirs, for evermore.**

**Amen. Alleluia.**


*The Gospel JOHN VI. 56—59. At that time: Jesus said to the multitude of the Jews: My Flesh is meat indeed: and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in Him. As The Living Father hath sent Me, and I live by The Father; so he that eateth Me, the same also shall live by Me. This is The Bread that came down from Heaven. Not as your*

*On the Lord's Day, the second after Pentecost.*

fathers did eat manna and are dead. He that eateth This Bread shall live for ever.

*On the Lord's Day, the second after Pentecost.*

*The Prayer.* Grant, O Lord! that we may have a perpetual fear and love of Thy Holy Name, for Thou never ceasest to direct and govern by Thy grace, those whom Thou instructest in the solidity of Thy Love: through our Lord Jesus Christ, Who liveth and reigneth with Thee in the unity of The Holy Ghost, God, world without end. *Amen.*

 The second Prayer is of Corpus Christi, p. 235.

*Epistle.* 1 JOHN III. 13—18. *Dearly beloved!* Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, remaineth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath life everlasting abiding in him. In this we have known the love of God, because He hath laid down His life for us: and we ought to lay down our lives for our brethren. He that hath the goods of this world, and seeing his brother in necessity, shall shut his bowels against him; how doth the love of God abide in him? My little children, let us love, not in words and with the tongue only, but in deed and in truth.

*The Gospel.* ST. LUKE XIV. 16—24. *At that time: Jesus spoke this parable to the Pharisees:* A certain man made a great supper, and invited many: and he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and must needs go out and see it: I pray thee hold me excused. And another said:

*On the Lord's Day, the third after Pentecost.*

I have bought five yokes of oxen, and I go to try them : I pray thee hold me excused. And another said : I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant : Go out quickly into the streets and lanes of the city, and bring in hither the Poor and the Feeble, and the Blind, and the Lame.— And the servant said : Lord ! it is done as thou hast commanded, and yet there is room. And the Lord said to the servant : Go out into the highways and hedges ; and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.

*On the Lord's Day the third after Pentecost.*

*The Prayer.* O God! The Protector of those who hope in Thee, without Whom nothing is valid, nothing is holy, multiply Thy mercy upon us, that under Thy rule and guidance we may so pass through temporal goods, as not to forfeit those that are eternal: through Our Lord Jesus Christ, &c.

The second Prayer is for the intercession of the Saints, as follows.

Defend us, we beseech Thee, O Lord ! from all dangers of mind and body : and by the intercession of the Blessed and Glorious Mary, ever Virgin, Mother of God, with thy Blessed Apostles Peter and Paul, and blessed N. and all the Saints, mercifully grant us safety and peace : that all adversities and errors being destroyed, Thy church may serve Thee with secure liberty.

~~The~~ The third Prayer is at the choice of each person : sup-<sup>se.</sup> se, that for the Church, p. or for the Pope, p. and these prayers are said on every Lord's Day until Advent, unless a Double, or an Octave intervene.

*On the Lord's Day. the third after Pentecost.*

*Epistle.* 1 PETER v. 6—11. *Dearly beloved!* Be humble under the powerful hand of God, that He may raise you up at the time of *His* visitation : casting all your solicitude on Him, for He hath care of you. Be sober, and watch : for your adversary the Devil goeth about like a roaring lion, seeking whom he may devour : whom do ye resist, being stedfast in Faith : knowing that your brethren, who are in the world, are under the same sufferings. But the God of all grace, Who hath called us in Christ Jesus to His eternal glory, after you have suffered a while, will perfect you, strengthen, and establish you. To Him be glory and empire, for ever and ever. Amen.

*The Gospel.* LUKE xv. 1—10. *At that time:* The publicans and sinners drew near unto Jesus to hear Him. And the Pharisees and Scribes murmured, saying : 'This man receiveth sinners and eateth with them. And He spoke to them this parable saying : What man of you that hath a hundred sheep ; and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it ? And when he hath found it, lay it upon his shoulders rejoicing ; and coming home call together his friends and neighbours, saying to them : Rejoice with me, because I have found my sheep that was lost ? I say to you, that even so, there shall be joy in Heaven upon one sinner that doth Penance, more than upon ninety-nine just who need no Penance. Or what woman having ten groats : if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it ? And when she hath found it, call together her friends and neighbours, saying : Rejoice with me, because I have found the groat which I had lost ? So I say to you, there shall be joy before the Angels of God upon one sinner doing Penance.

## ***On the Lord's Day, the fourth after Pentecost.***

### ***On the Lord's Day, the fourth after Pentecost.***

**The Prayer.** Grant, we beseech Thee, O Lord! that the course of the world by Thy direction may, in our regard, be peaceful; and that Thy Church may rejoice in tranquil devotion: through our Lord Jesus, Thy Son, &c.

~~22~~ The other Prayers are as on the third after Pentecost, p. 241.

**Epistle.** ROM. VIII. 13—23. *Brethren!* I reckon that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him that made it subject in Hope; because the creature also itself shall be delivered from the slavery of corruption, into the Liberty of the glory of the children of God. For we know that every creature groaneth, and is in labour even till now. And not only they, but we ourselves also, who have the first fruits of The Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the Redemption of our body, in Christ Jesus our Lord.


**The Gospel.** LUKE V. 1—11. *At that time:* It came to pass, that when the multitude pressed upon Him to hear the word of God. He stood by the lake of Genesareth. And He saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets. And going up in one of the ships that was Simon's, He desired him to draw back a little from the land. And sitting He taught the multitude out of the ship. Now when He had ceased to speak, He said to Simon: Launch

*On the Lord's Day, the fifth after Pentecost:*

out into the deep, and let down your nets for a draught. And Simon, answering, said to Him: Master! we have laboured all the night, and have taken nothing: but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying. Depart from me, for I am a sinful man, O Lord! For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things they followed Him.

*On the Lord's Day, the fifth after Pentecost.*

*The Prayer.* O God! Who hast prepared invisible good for them that love Thee, infuse into our hearts the affection of Thy Love, that loving Thee in all things, we may obtain Thy promises, which surpass every desire: through our Lord Jesus Christ, &c.

 The other prayers are as on the third after Pentecost. p. 241.

*Epistle.* 1 PETER, III. 8—15. *Dearly beloved!* Be all of one mind, compassionate lovers of the brethren, merciful, modest, and humble. Not returning evil for evil, nor curse for curse, but, on the contrary, blessings: for to this were you called, that you may inherit a blessing. *For he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him avoid evil and do good: speak peace and follow it. For the*

***On the Lord's Day, the sixth after Pentecost.***

*eyes of The Lord are on the righteous, and His ears are open to their prayers ; but the face of The Lord is against those who do evil.* And who is it that can hurt you, if you are zealous of what is good ? But if you should suffer any thing for righteousness sake, you are happy. But fear not their terrors, nor be affrighted : but sanctify The Lord Jesus in your hearts.

*The Gospel.* MATT. V. 20—24. *At that time :* Jesus said to His Disciples : Unless your justice exceed that of the Scribes and Pharisees, you shall not enter into the kingdom of Heaven. You have heard that it was said to them of old : Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, *Raca*, shall be in danger of the Council. And whosoever shall say, *Thou fool*, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the Altar, and there shalt remember that thy brother hath anything against thee ; leave there thy gift before the Altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.

***On the Lord's Day, the sixth after Pentecost.***

*The Prayer.* O God of Hosts ! to Whom belongeth all that is best, infuse into our breasts the love of Thy Name : and grant within us an increase of devotion, that Thou mayest nourish what is good, and by the pursuit of piety preserve what Thou hast nourished : through our Lord Jesus Christ, &c.

☞ The other prayers are as on the third after Pentecost, p. 241.

*Epistle.* ROM. VI. 3—11. *Brethren ! All of us, who have been baptized in Christ Jesus, have been*



*On the Lord's Day, the sixth after Pentecost.*

baptized in His death. For we were buried with Him through baptism unto death: that, as Christ rose from the dead through the glory of The Father, so we also may walk in a newness of life. For if we have been planted with Him in the likeness of His death, so shall we be also in the likeness of His Resurrection. Knowing this, that our old man was crucified with Him, that the body of sin may be destroyed, and that we may no longer be slaves to sin. For He that is dead, is justified from sin. And if we be dead with Christ, we believe that we shall also live with Christ: knowing that Christ, being risen from the dead, dieth now no more, death shall no more have power over Him. For in as much as He died to sin, He died once: in as much as He liveth, He liveth to God. So do you also reckon that you are dead indeed to sin, but alive to God, in Christ Jesus our Lord.

*The Gospel.* MARK VIII. 1—9.




*At that time:* When there was a great multitude with Jesus, and had nothing to eat; calling His Disciples together, He saith to them: I have compassion on the multitude; for behold they have now been with Me three days, and have nothing to eat; and if I send them away fasting to their own home, they will faint in the way: for some of them came afar off. And His Disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? Who said: Seven. And He commanded the people to sit down on the ground: and taking the seven

### *The Lord's Day, the seventh after Pentecost.*

loaves, giving thanks, He broke, and gave to His Disciples to set before them, and they set them before the people. And they had a few little fishes; and He blessed them, and commanded them to be set before them. And they did eat, and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and He sent them away.

#### *On the Lord's Day, the seventh after Pentecost.*

*The Prayer.* O God! Whose Providence is not deceived in its appointments; we humbly beseech Thee, to remove from us all that is hurtful, and grant all that will prove profitable: through our Lord Jesus Christ.

 The other Prayers are as on the third after Pentecost, p. 241.

*Epistle.* ROM. VI. 19—23. *Brethren!* I speak after the manner of man, because of the infirmity of your flesh: for as you have employed your members to serve uncleanness and iniquity unto iniquity, so now employ your members to serve righteousness unto justification. For when you were slaves to sin, you were free from righteousness. But what fruit had you then of those things, for which you now blush? For the end of them is death. But now being made free from sin, and become servants of God, you have your fruit unto sanctification, and *your* end life everlasting. For the wages of sin is death: but life everlasting is a favour of God in Christ Jesus our Lord.


*The Gospel.* MATT. VII. 15—21. *At that time:* Jesus said to His Disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns,

*On the Lord's Day, the eighth after Pentecost.*

or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith, Lord! Lord! shall enter into the kingdom of Heaven: but he that doeth the will of My Father Who is in Heaven, he shall enter into the kingdom of Heaven.

*On the Lord's Day, the eighth after Pentecost.*

*The Prayer.* Grant us, in Thy Mercy, we beseech Thee, O Lord! at all times the spirit of thinking and doing what is right: that we who cannot exist without Thee, may be able to live according to Thee: through our Lord Jesus Christ, Thy Son, &c.

 The other Prayers are as on the third after Pentecost, p. 241.

*Epistle.* ROM. VIII. 12—17. *Brethren!* We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die. But if by the Spirit you mortify the deeds of the flesh, you shall live. For, whoever are led by the Spirit of God, they are the children of God. For you have not received the spirit of bondage again in fear: but you have received the Spirit of the adoption of children, by which we cry out, Abba! Father. For the Spirit itself beareth testimony to our spirit, that we are the children of God. And if children, then heirs also; heirs indeed of God, and co-heirs of Christ.

*The Gospel.* LUKE XVI. 1—9. *At that time:* Jesus spoke to His Disciples this parable: There was a certain rich man who had a steward: and the same

***On the Lord's Day, the ninth after Pentecost.***

was accused unto him, that he had wasted his goods. And he called him, and said to him : How is it that I hear this of thee ? Give an account of thy stewardship : for now thou canst be steward no longer. And the steward said within himself : What shall I do, because my lord taketh away from me the stewardship ? To dig I am not able ; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first : How much dost thou owe my lord ? But he said : A hundred barrels of oil. And he said to him : Take thy bill, and sit down quickly, and write fifty. Then he said to another : And how much dost thou owe ? Who said : A hundred quarters of wheat. He said to him : Take thy bill, and write eighty. And the Lord commended the unjust steward, forasmuch as he had done wisely : for the children of this world are wiser in their generation than the children of light. And I say to you : Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

***On the Lord's Day, the ninth after Pentecost.***

***The Prayer.*** Let the ears of Thy Mercy, O Lord ! be open to the prayers of thy suppliants ; and that thou mayest grant what thy petitioners desire, make them ask those things which are pleasing to Thee : through our Lord Jesus Christ, &c.

***The other Prayers are as on the third after Pentecost p. 241.***

***Epistle.*** 1 COR. x. 6—13. *Brethren ! Let us not be desirous of evil things, as they were. Neither become ye idolaters, like some of them : as it is written : The people sat down to eat and drink, and*

### *The Lord's Day, the tenth after Pentecost.*

*rose up to play.* Neither let us commit fornication, as some of them did, and for it three and twenty thousand fell in one day. Neither let us tempt Christ, as some of them tempted *Him*, and were destroyed by serpents. Neither murmur ye, as some of them murmured, and fell by the Destroyer, Now all these things happened to them in figure: and they were written for our instruction, on whom the end of the world is come. Wherefore let him, who thinketh that he standeth, take heed lest he fall. Let no temptation seize you, but such as is human: *for* God is faithful, Who will not suffer you to be tempted above your strength, but will even make you improve by the temptation, that you may be able to persevere.

*The Gospel.* LUKE XIX. 41—47. *At that time:* When He drew near Jerusalem, seeing the city, He wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written: '*My house is the house of prayer,*' but you have made it a den of thieves. And He was teaching daily in the temple.

*On The Lord's Day, the tenth after Pentecost.*

*The Prayer.* O God! Who dost particularly manifest Thy Omnipotence by sparing and showing mercy, multiply Thy Mercy towards us, that running to the possession of what Thou hast promised, Thou

## *The Lord's Day, the tenth after Pentecost.*

mayest make us partakers of heavenly goods : through Our Lord Jesus Christ, &c. *Amen.*

~~For~~ The other prayers are as on the third after Pentecost, p.

*Epistle.* 1 COR. XII. 2—11. *Brethren!* You know, when you were Heathens, you went after dumb idols, *even* as you were led. Therefore I declare to you, that no man speaking by the Spirit of God, saith Anathema to Jesus. And no one can say : Jesus is The Lord, but by The Holy Spirit. Now there are diversities of graces, but The Same Spirit : and diversities of ministries, but The Same Lord : and diversities of functions ; but it is The Same God that worketh all in all. And the manifestation of The Spirit is given to every one for the *general* profit. To one indeed is given by The Spirit the word of wisdom : to another the word of knowledge according to The Same Spirit : to another Faith by The Same Spirit : to another the gift of healing by The Same Spirit : to another the working of miracles : to another Prophecy : to another the discerning of spirits : to another diversity of tongues : to another the interpreting of speeches. Now One and The Same Spirit performeth all these things, distributing to every one as He pleaseth.


*The Gospel.* LUKE XVIII. 9—14. *At that time :* Jesus spake this parable to some who trusted in themselves as just, and despised others. Two men went up into the Temple to pray : the one was a Pharisee, and the other a Publican. The Pharisee, standing, prayed thus with himself : O God ! I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this Publican. I fast twice in the week : I give tithes of all that I possess. And the Publican, standing afar off, would

### *The Lord's Day, the eleventh after Pentecost.*

not so much as lift up his eyes towards Heaven, but struck his breast, saying : O God ! be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other : because every one that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.

*On the Lord's Day, the eleventh after Pentecost.*

*The Prayer.* O Almighty and Everlasting God ! Who, by the abundance of Thy Mercy, dost exceed the desires and deserts of Thy suppliants : pour forth Thy Mercy upon us, that Thou mayest forgive what our conscience fears, and grant what our prayer does not presume to ask : through our Lord, &c.

 The other prayers are as on the third after Pentecost, p.

*Epistle.* 1 COR. XV. 1—10. *Brethren !* I make known to you *again* the Gospel I have already published amongst you, which you also received, in which you have persevered, and by which you are saved, if you remember after what manner I preached to you : otherwise you have believed in vain. For I first of all delivered to you what I myself had received ; that Christ died for our sins according to the Scriptures ; and that He was buried, and that He arose again the third day, according to the Scriptures : and that He was seen by Cephas, and after that by the eleven. Then he was seen by more than five hundred of the brethren at once : many of whom still remain, but some of them sleep. After that He was seen by James ; then by all the Apostles : and last of all by me myself, as by one born out of due time. For I am the least of the Apostles, and am not worthy to be called an Apostle, because I persecuted The Church of God. But, by the grace of God, I am what I am, and His grace hath not been fruitless in me.

***The Lord's Day, the twelfth after Pentecost.***

***The Gospel.*** MARK VII. 31—37. *At that times* Jesus going out of the coasts of Tyre, He came by Sidon to the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb; and they besought Him, that He would lay His hand upon him. And taking him from the multitude apart He put his fingers into his ears, and spitting, He touched his tongue; and looking up to Heaven, He groaned, and said to him: Ephpheta, that is, *Be opened*. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man. But the more He charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; He hath made both the deaf to hear, and the dumb to speak.

***On the Lord's Day, the twelfth after Pentecost.***

***The Prayer.*** O Almighty and Merciful God! from Whose gift it comes that Thou art worthily and laudably served by the Faithful; grant us, we beseech Thee, to run without offence to the attainment of thy promises: through our Lord Jesus Christ, &c.

***✠*** The other Prayers are as on the third after Pentecost, p.

***Epistle.*** 2 COR. III. 4—9. *Brethren!* It is through Jesus Christ that we have such confidence in God: not that we are able of ourselves to think any thing as of ourselves, but our ability is from God, who also hath made us fit ministers of the new covenant, not in the letter, but in the spirit. For the letter killeth, but the spirit quickeneth life. Now if the ministration of death, engraven with letters on stone, was so glorious, that the children of Israel could not look



## *The Lord's Day, the twelfth after Pentecost*

stedfastly on the face of Moses, upon account of the glory of his countenance, which was done away : how much more glorious must the ministration of The Spirit be ! For if the ministration of condemnation was glorious, the ministration of righteousness must abound much more in glory.

### *The Gospel. LUKE x. 23—37.*



*T*hat time : Jesus said to His Disciples : Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them, and to hear the things that you hear, and have not heard them. And behold, a certain lawyer stood up, tempting Him, and saying : Master ! what must I do to possess eternal life ? But He said to him : What is written in the law ? how readest thou ? He, answering, said : *"Thou shalt love The Lord Thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself."* And He said to him : Thou hast answered right : this do, and thou shalt live. But he, willing to justify himself, said to Jesus : And who is my neighbour ? And Jesus, answering, said : A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead. And it chanced that a certain Priest went down the same way ; and, seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan, being on his journey, came near him : and

### *The Lord's Day, the thirteenth after Pentecost.*

seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: 'Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among robbers? Put he said: He that showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

### *On the Lord's Day, the thirteenth after Pentecost.*

*The Prayer.* O Almighty and Eternal God! grant to us an increase of Faith, Hope, and Charity: and that we may deserve to obtain what Thou promisest, make us love what Thou commandest: through, &c.

~~23~~ The other prayers are a- on the third after Pentecost, p.

*Epistle.* GAL. III. 16—22. *Brethren!* The promises were made to Abraham, and to his seed. God saith not: and to thy *seed*, as if in many; but as in one: *and to thy seed*, Who is The Christ. Now what I say is this: that the covenant confirmed by God, is not disannulled by the law made four hundred and thirty years after, so as to make the promise of no effect. For if the inheritance come of the law, it is no longer in consequence of the promise. Now God gave it to Abraham by promise. To what purpose, therefore, was the law *given*? It was given because of transgressions, until the Seed should come, to Whom the promise had been made, being ordained by Angels in the hand of a Mediator. Now a Mediator is not of one: but God is one. Was the law therefore contrary to the promises of God? God

### *The fourteenth after Pentecost.*

forbid. But if there had been a law made, that could have given life, then righteousness would certainly have been of the law. But the Scripture hath shut up all things under sin, that the promise, by Faith in Jesus Christ, might be given to them that believe.

*The Gospel.* LUKE XVII. 11—19. *At that time:* As Jesus was going to Jerusa'lem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten men who were lepers, who stood afar off; and lifted up their voice, saying: Jesus! Master! have mercy on us. Whom when he saw, he said, Go, show yourselves to the priests. And it came to pass, that, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said, Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And he said to him, Arise, go thy way; for thy faith hath made thee whole.

*On the Lord's Day, the fourteenth after Pentecost.*

*The Prayer.* Preserve Thy Church, we beseech Thee, O Lord! with perpetual mercy: and since without Thee, mortal man goeth astray, may he be ever withheld by Thy grace from what is hurtful, and directed to what is profitable: through our Lord Jesus Christ, Thy Son, &c.

☞ The other Prayers are as on p. 241.

*Epistle.* GAL. V. 16—24. *Brethren!* Walk by The Spirit, and you will not fulfil the desires of the

### ***The fourteenth after Pentecost.***

flesh. For the flesh lusteth against The Spirit, and The Spirit against the flesh ; for these are contrary one to another : so that you do not the things that you would. Now if you are led by The Spirit, you are not under the law. But the works of the flesh are manifest : which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcraft, enmities, contentions, jealousies, anger, quarrels, dissensions, sects, envy, murders, drunkenness, revellings, and such like ; concerning which I declare, as I told you before, that they who do such things shall not obtain the kingdom of God. But the fruit of The Spirit is Charity, Joy, Peace, Patience, Benignity, Goodness, Long-sufferings, Mildness, Faith, Modesty, Continency, Chastity ; against such there is no law. And they that belong to Christ, have crucified their flesh with its vices and concupiscences.

*The Gospel. MATT. VI. 24—33. At that time :* Jesus said to His Disciples : No man can serve two masters. For either he will hate the one, and love the other : or he will sustain the one, and despise the other. You cannot serve God and Mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment ? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your Heavenly Father feedeth them. Are not you of much more value than they ? and which of you, by taking thought, can add to his stature one cubit ? And for raiment why are you solicitous ? Consider the lilies of the field, how they grow : they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the

### *The fifteenth after Pentecost.*

grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so cloathe : how much more you, O ye of little faith? Be not solicitous, therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the Heathens seek. For your Father knoweth that you have need of all these things. Seek ye, therefore first, the kingdom of God, and His justice, and all these things shall be added unto you.

#### *On the Lord's Day, the fifteenth after Pentecost.*

*The Prayer.* May Thy continued mercy purify and defend Thy Church, O Lord! and since without Thee it cannot remain safe, may it ever be governed by Thy bounty: through our Lord Jesus Christ, &c.

*The other Prayers are as on p. 241.*

*Epistle.* GAL. v. 25; VI. 1—10. *Brethren!* If we live by The Spirit, let us also walk by The Spirit. Let us not become desirous of vain-glory, provoking one another, envying one another. If a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also should be tempted. Bear ye one another's burdens: and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every man examine his own actions, and so he will have glory in himself only, and not in another. For every man shall bear his own burden. And let him who is instructed in the word, make him who instructeth him partaker of all good things. Be not deceived: God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in the flesh, of the flesh also shall reap

### *The sixteenth after Pentecost.*

corruption : but he that soweth in The Spirit, of The Spirit shall reap life everlasting. Let us therefore, not fail doing good : for in due season we shall also not fail reaping. Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of the Faith.

*The Gospel.* LUKE VII. 11—16. *At that time, Jesus went into a city called Naim : and there went with Him His Disciples, and a great multitude. And when He came nigh to the city, behold, a dead man was carried out, the only son of his mother ; and she was a widow . and much people of the city were with her. And when The Lord saw her, He had compassion on her, and said to her : Weep not. And He came near and touched the bier. And they that carried it, stood still. And He said : Young man ! I say to thee, Arise ! And he that was dead, sat up, and began to speak. And He delivered him to his mother, and there came a fear on them all : and they glorified God, saying : A Great Prophet is risen up amongst us, and God hath visited His people.*

*On the Lord's Day, the sixteenth after Pentecost.*

*The Prayer.* May Thy grace, O Lord ! ever precede and follow us ; and make us ever intent upon good works : through our Lord Jesus Christ, &c.

 The other Prayers are as on p. 241.

*Epistle.* EPHES. III. 1—13. *Brethren ! I beseech you not to be dejected at my tribulations on your account, which are your glory. For this cause I bow my knees to The Father of our Lord Jesus Christ, from whom all Fatherhood in Heaven and on earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might,*

### *The sixteenth after Pentecost.*

by His Spirit, in the inward man: that Christ may dwell by Faith in your hearts: that being rooted and founded in Charity, you may be able to comprehend, with all the Saints, the breadth, and length, and height, and depth; and to know the Charity of Christ, *which is* preferable to *all other* knowledge. that you may be filled unto the whole fulness of God. To Him, therefore, Who is able to do all things abundantly more than we *either* ask or understand, according to the power which operateth in us; to Him be glory in The Church, and in Christ Jesus, throughout all generations, for ever and ever. Amen.

*The Gospel.* LUKE XIV. 1—11. *At that time:* When Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, they watched Him. And behold there was a certain man before Him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day? But they held their peace. But He taking him, healed him, and sent him away. And answering them, He said: Which of you shall have an ass, or an ox fall into a pit, and will not immediately draw him out on the Sabbath-day? And they could not answer Him to these things. And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that inviteth thee and him, come and say to thee, Give this man place: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place: that when he who invited thee, cometh, he may say to thee, Friend! go up higher. Then shalt thou

### *The seventeenth after Pentecost.*

**have glory before them that sit at table with thee : because every one that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.**

*On the Lord's Day, the seventeenth after Pentecost.*

*The Prayer.* Grant to Thy People, we beseech Thee, O Lord ! to avoid the contagion of the Devil, and with a pure mind to seek Thee, The Only God : through our Lord Jesus Christ, &c.

~~THE~~ The other Prayers are as on p. 241.

*Epistle.* EPHES. IV. 1—6. *Brethren !* I, who am in chains for The Lord, beseech you to walk worthy of the calling to which you have been called ; with all humility and meekness, with patience, bearing with one another in Charity, being careful to preserve unity of spirit in the bond of peace. One body and one spirit : as you are called in one Hope of your calling. One Lord, One Faith, One Baptism : One God and Father of all, Who is above all, every where, and in us all : Who is blessed for evermore. Amen.

*The Gospel.* MATT. XXII. 35—46. *At that time :* The Pharisees came to Jesus : and one of them, a doctor of the law, asked Him, tempting Him : Master, which is the great commandment of the law ? Jesus said to him : *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* This is the greatest and the first commandment. And the second is like to this : *Thou shalt love thy neighbour as thyself.* On these two commandments dependeth the whole Law and the Prophets. And the Pharisees being gathered together Jesus asked them, saying : What think you of Christ ? whose son is he ? They say to Him : David's. He




## *The eighteenth after Pentecost.*

said to them: How then doth David in spirit call him Lord, saying, *The Lord said to my Lord, sit on my right hand, until I make thy enemies thy foot-stool?* If David then call him Lord, how is he his son? And no man was able to answer Him a word; neither durst any man from that day forth ask Him any more questions.

*On the Lord's Day, the eighteenth after Pentecost.*

*The Prayer.* We beseech Thee, O Lord! that the work of Thy Mercy may direct our hearts: For without Thy grace, we cannot be pleasing to Thee: through our Lord Jesus Christ, &c.

 The other Prayers are as on p. 241.

*Epistle.* 1 COR. I. 4—8. *Brethren!* I give thanks to God always on your behalf, for the grace of God, that is given you in Christ Jesus, for that you are in Him become rich in all things, in all utterance, and in all knowledge: as the testimony of Christ hath been confirmed in you: so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ, who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

*The Gospel.* MATT. IX. 1—8.



*T that time:* Jesus entering into a boat, He passed over the water and came into His Own city. And behold! they brought to Him one sick of the palsy, lying on a bed. And Jesus seeing their Faith, said to the man sick of the palsy: *Be of good heart, son! thy sins are forgiven thee.* And behold, some of the Scribes said

### ***The nineteenth after Pentecost.***

within themselves : He blasphemeth. And Jesus, seeing their thoughts, said : Why do you think evil in your hearts ? Whether is it easier to say, Thy sins are forgiven thee : or to say, Arise and walk. But that you may know that The Son of Man hath power on earth to forgive sins, (then said He to the man sick of the palsy,) Arise ! take up thy bed, and go into thy house. And he arose and went into his house. And the multitudes seeing it, feared, and glorified God that gave such power to men.

*On the Lord's Day, the nineteenth after Pentecost.*

*The Prayer.* O Almighty and Merciful God ! graciously defend us from all that is hurtful, that, free in mind and body, we may with ready minds perform all that belongs to Thy Service : through our Lord Jesus Christ, Thy Son, &c.

☞ The other prayers are as on p. 241.

*Epistle.* EPHES. IV. 23—28. *Brethren !* Be renewed in the spirit of your mind : and put on the new man, who, according to God, was created in righteousness, and the holiness of truth. Wherefore, laying aside lying, speak ye the truth every man to his neighbour ; for we are members one of another. Be angry, and sin not. Let not the sun go down upon your wrath : give not place to the Devil. Let him that stole, now steal no more : but rather let him labour, working with his hands at something that is good, that we may have wherewith to give him that is in need.

*The Gospel* MATT. XXII. 2—14. *At that time :* Jesus spoke to the Scribes and Pharisees in a parable, saying : The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his

### *The twentieth after Pentecost.*

servants, to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fallings are killed, and all things are ready; come ye to the marriage. But they neglected, and went their ways, one to his farm and another to his merchandize. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready: but they that were invited, were not worthy. Go ye therefore into the high-ways: and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how earnest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and his feet, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

### *On the Lord's Day, the twentieth after Pentecost.*

*The Prayer.* Be appeased, O Lord! we beseech Thee, and grant to Thy faithful pardon and peace: that they may be both cleansed from all their offences, and serve Thee with secure mind: through our Lord Jesus Christ, Thy Son, &c.

**22** The other Prayers are as on p. 241.

### *The twenty-first after Pentecost.*

**Epistle.** **EPHES. v. 15—21.** *Brethren!* See that you walk circum-pectly : not as men without wisdom, but as wise men, redeeming time, for the days are evil. Wherefore be not imprudent : but understand what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with The Holy Ghost ; entertaining yourselves with psalms and hymns, and spiritual canticles, singing and making melody in your hearts to The Lord ; giving thanks always for all things, in The Name of our Lord Jesus Christ, to God and The Father : submitting to one another in the fear of Christ.

**The Gospel.** **JOHN IV. 46—53.** *At that time :* There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down and heal his son : for he was at the point of death. Jesus therefore said to him : unless you see signs and wonders, you believe not. The ruler saith to Him : Lord ! come down before that my son die. Jesus saith to him : Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him ; and they brought word, saying, that his son lived. He asked, therefore, of them the hour wherein he grew better. And they said to him : Yesterday at the seventh hour the fever left him. The father, therefore, knew that it was at the same hour that Jesus said to him : Thy son liveth : and himself believed, and his whole house.

*On the Lord's Day the twenty-first after Pentecost.*

**The Prayer.** Preserve, we beseech Thee, O Lord ! Thy Family, by continued mercy : that by Thy Protection they may be free from all adversity, and in

### *The twenty-first after Pentecost.*

good works devoted to Thy Name : through our Lord Jesus Christ, Thy Son, Who, &c.

☛ The other Prayers are as on p. 241.

*Epistle.* EPHES. VI. 10—17. *Brethren !* Be ye strengthened in The Lord, and in the power of His might. Put on the armour of God, that you may be able to stand against the deceits of the Devil. For we have not to wrestle against flesh and blood ; but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the air. Wherefore, take the armour of God, that you may be able to resist in the evil day, and in all things to stand perfect. Stand therefore, with your loins girt with truth, having on the breast-plate of righteousness, and your feet shod to prepare for the Gospel of peace : in all things taking up the shield of Faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. Take also the helmet of Salvation, and the sword of The Spirit, which is the word of God.

*The Gospel.* MATT. XVIII. 23—35. *At that time :* Jesus spoke to His Disciples this parable : The kingdom of Heaven is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his Lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying : Have patience with me. and I will pay thee all. And the Lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that

### *The twenty-second after Pentecost.*

owed him a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants seeing what was done, were very much grieved, and they came and told their Lord all that was done. Then his Lord called him, and said to him: Thou wicked servant! I forgave thee all the debt because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his Lord being angry delivered him to the torturers, until he paid all the debt. So also shall My Heavenly Father do to you, if you forgive not every one his brother from your hearts.

### *On the Lord's Day, the twenty-second after Pentecost.*

*The Prayer.* O God! our refuge and strength: Thou Who art The Author of Mercy, attend to the pious prayers of Thy Church, and grant, that what we ask in Faith, we may effectually obtain: through our Lord Jesus Christ, &c.

~~For~~ The other Prayers are as on p. 241.

*Epistle.* PHIL. I. 6—11. *Brethren!* We trust in The Lord Jesus, that He, who hath begun *this* good work in you, will *also* perfect it unto the day of Christ Jesus. As it is meet for me to think thus with regard to you all; because I have you in my heart; and that in my hands, and in the defence and confirmation of the Gospel, you are all partakers of my joy. For God is my witness, how I love you all in the bowels of Jesus Christ. And this I pray, that

### *The twenty-third after Pentecost.*

your Charity may more and more abound in knowledge and all understanding: that you may approve of what is best: that you may be sincere and without offence unto the day of Christ; being filled with the fruit of righteousness, through Jesus Christ, to the glory and praise of God.

*The Gospel.* MATT. XXII. 15—21. *At that time:* The Pharisees going, consulted among themselves how to ensnare Jesus in His speech. And they send to Him their disciples, with the Herodians, saying: Master! we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man: Thou dost not regard the person of men. Tell us, therefore, what Thou dost think, is it lawful to give tribute to Cæsar or not? But Jesus knowing their wickedness, said: Why do ye tempt Me, ye hypocrites? Show Me the coin of the tribute. And they offered Him a penny. And Jesus saith to them: Whose image and inscription is this? They say to Him, Cæsar's. Then He saith to them: Render therefore to Cæsar the things that are Cæsar's: and to God, the things that are God's.

~~22~~ If there be but 23 Sundays after Pentecost, the Mass of the Last Sunday after Pentecost (p. 270), is said. If there be 25 Sundays—on the 24th is said the Mass of the 6th Sunday after Epiphany: if there be 26, on the 24th is said the Mass of the 5th after Epiphany; and on the 25th the Mass of the 6th after Epiphany. If there be 27, on the 24th is said the Mass of the 4th after Epiphany. On the 25th, that of the 5th; and on the 26th, that of the 6th after Epiphany. If there be 28, on the 24th is said the Mass of the 3rd after Epiphany; so that the Mass of the 24th Sunday after Pentecost shall be always the last.

*On the Lord's Day, the twenty-third after Pentecost.*

*The Prayer.* Absolve, we beseech Thee, O Lord! the sins of Thy People: that we may be delivered by

*The twenty-third after Pentecost.*

**Thy Goodness from the bonds of sin, which by our frailty we have contracted : through our Lord Jesus Christ, Thy Son, Who, &c.**

**225** The other prayers are as on p. 241.

*Epistle.* PHIL. III. 17—21. IV. 1.—3. *Brethren!* Be followers of me, and observe those who walk according to the model you have in us. For many walk, who (I have told you often, and now tell you weeping,) are enemies of the Cross of Christ; whose end is destruction; whose God is their belly: and whose glory is their shame: who mind earthly things. But our conversation is in Heaven: from whence also we look for The Saviour, our Lord Jesus Christ, Who will reform this our lowly body, making it like His glorious body, by that power wherewith He is also able to subject all things to Himself. (Chap. iv.) Wherefore, my most beloved and dear brethren! my joy and my crown! stand fast in 'The Lord, my dearly beloved! I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord. And I intreat thee also, my faithful companion, to be assisting to those women who have laboured with me in the Gospel, together with Clement, and the rest of my fellow-labourers, whose names are in the book of life.

*The Gospel.* MATT. IX. 18—26. *At that time:* As Jesus was speaking to the multitude: Behold a certain ruler came up, and adored Him, saying: Lord, my daughter is even now dead; but come lay Thy hand upon her, and she shall live. And Jesus rising up followed him, and His Disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within



### *The twenty-fourth after Pentecost.*

herself: If I shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter! thy Faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, He said: Give place, for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, He went in and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

*On the Lord's Day, the twenty-fourth, or last, after Pentecost.*

*The Prayer.* Stir up the wills of Thy Faithful, O Lord! we beseech Thee; that more earnestly seeking after the fruit of good works, they may receive more abundant helps from Thy Mercy: through our Lord Jesus Christ, Thy Son, Who, &c.

*Epistle.* COLOS. I. 9—14. *Brethren!* We cease not to pray for you, and to beg, that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding: that you may walk worthy of God, pleasing Him in all things: being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to the power of His glory, in all patience and long suffering, with joy, giving thanks to God The Father, who hath made us worthy to be partakers of the inheritance of the Saints in the light: and delivered us from the power of darkness, and translated us to the kingdom of His Beloved Son; in Whom we have redemption, through His blood, even the remission of sins.

## *The twenty-fourth after Pentecost.*

**The Gospel. MATT. XXIV. 15—35.**



**T**hat time : Jesus said to His Disciples : When you shall see the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place ; he that readeth, let him understand. Then they that are in Judea, let them flee to the mountains ; and he that is on the house-top, let him not come down to take anything out of his house ; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and give suck in those days. But pray that your flight be not in the winter, nor on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh could be saved : but for the sake of the Elect, those days shall be shortened. Then if any man shall say to you : Lo ! here is Christ, or there ; do not believe him ; for there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch as to deceive, if possible, even the Elect. Behold ! I have told it you beforehand. If, therefore, they shall say to you : Behold, He is in the desert ; go ye not out : Behold he is in the closets ; believe it not. For as lightning cometh out of the East, and appeareth even into the West ; so shall also the coming of The Son of Man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light,

## *The Collects for the Holydays.*

and the stars shall fall from heaven, and the Powers of the Heavens shall be moved ; and there shall appear the sign of The Son of Man in heaven ; and then shall all tribes of the earth mourn ; and they shall see The Son of Man coming in the clouds of heaven with much Power and Majesty. And He shall send His Angels with a trumpet, and a great voice ; and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable : When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall not pass, till these things be done. Heaven and earth shall pass away, but my words shall not pass away.

### THE COLLECTS FOR THE HOLYDAYS.

#### *1st March. St. David.*

*The Prayer.* Grant us, O Almighty God ! that the pious intercession of Blessed David, Thy Confessor and Bishop, may protect us : and while we celebrate his solemn festival, may we imitate his firmness in defending the Catholic Faith, through our Lord Jesus Christ, Thy Son, &c.

#### *17th March. Feast of St. Patrick.*

*The Prayer.* O God ! Who didst vouchsafe to send Blessed Patrick, Confessor and Bishop, to preach Thy glory to the Gentiles : grant, through his merits and intercession, that by thy mercy we may be enabled to fulfil what Thou dost command us to perform : through our Lord Jesus Christ, &c.

## *The Collects for the Holydays.*

### *25th March. The Annunciation, &c.*

*The Prayer.* O God ! Who didst please that Thy Word should take flesh, at the message of an Angel, in the womb of the Blessed Virgin Mary grant to Thy suppliants, that we who believe her to be truly the Mother of God, may be helped by her intercession with Thee : through our Lord Jesus Christ, Thy Son, Who, &c.

### *29th June. SS. Peter and Paul.*

*The Prayer.* O God ! Who hast consecrated this day to the martyrdom of Thy Apostles Peter and Paul ; grant to Thy Church, in all things to follow their precepts, by whom religion was begun : through our Lord Jesus Christ, &c.

### *15th August. Feast of the Assumption.*

*The Prayer.* Pardon, we beseech Thee, O Lord ! the sins of Thy servants : that we who are not able to please Thee by our deeds, may be saved by the intercession of the mother of Thy Son, our Lord Jesus Christ, Who, &c.

### *1st November. Feast of All Saints.*

*The Prayer.* O Almighty and Everlasting God ! Who hast granted us to venerate in one solemnity the merits of all Thy Saints ; we beseech Thee, that as our intercessors are multiplied, Thou wouldst bestow upon us the desired abundance of Thy mercy : through our Lord Jesus Christ Thy Son, Who, &c.

### *30th November. St. Andrew.*

*The Prayer.* We humbly beseech Thy Divine Majesty, O Lord ! that as the Blessed Apostle Andrew became a Preacher and Pastor of Thy Church, so he may be with Thee, our perpetual Intercessor : through our Lord Jesus Christ, &c.

## COLLECTS FOR THE COMMON OF SAINTS.

### *For the Blessed Virgin Mary.*

*Prayer.* Grant to us thy servants, we beseech Thee, O Lord God! to enjoy perpetual health of mind and body, and by the glorious intercession of Blessed Mary ever Virgin, to be delivered from present sorrow, and to enjoy eternal gladness.—Through our Lord Jesus Christ, &c.

### *For one Martyr and Apostle, or Bishop.*

*Prayer.* Have regard to our weakness, O Almighty God! and since the weight of our own deeds is grievous to us, may the glorious intercession of Blessed N. Thy Martyr and Bishop, protect us. Through our Lord Jesus Christ, &c.

### *For one Martyr, not a Bishop.*

*Prayer.* Grant, we beseech Thee, O Almighty God! that we who celebrate the festival of Blessed N. Thy Martyr, may by his intercession be strengthened in the love of Thy Name. Through our Lord Jesus Christ, Thy Son, Who, &c.

### *For many Martyrs, Bishops.*

*Prayer.* We beseech Thee, O Lord! that the festivals of the Blessed martyrs and Bishops, N. and N. may preserve us, and their venerable prayers commend us to Thee. Through our Lord Jesus Christ, Thy Son, Who, &c.

### *For Martyrs only.*

*Prayer.* O God! Who permittest us to keep the festivals of Thy Holy martyrs N. and N. grant us to rejoice in their society in eternal happiness. Through our Lord Jesus Christ, Thy Son, Who, &c.

## ***Collects for the Common of Saints.***

### ***For a Confessor and Bishop.***

**Prayer.** Grant, we beseech Thee, O Almighty God! that the venerable solemnity of Blessed N. Thy Confessor and Bishop, may contribute to the increase of our devotion and promote our salvation. Through our Lord Jesus Christ, Thy Son, &c.

### ***For a Doctor.***

**Prayer.** O God, Who didst give to Thy people Blessed N. as a minister of eternal salvation. grant, we beseech Thee, that we may deserve to have him an intercessor in Heaven, whom we have had a doctor of life upon earth. Through our Lord Jesus Christ, Thy Son, Who, &c.

### ***For a Confessor, not a Bishop.***

**Prayer.** O God, Who givest us joy, by the annual solemnity of Blessed N. Thy Confessor; mercifully grant that we may imitate the actions of him whose festival we celebrate. Through our Lord Jesus Christ, Thy Son, Who, &c.

### ***For an Abbot.***

**Prayer.** We beseech Thee, O Lord! that the intercession of the Blessed Abbot N. may commend us to Thee; that what we cannot obtain by our own merits, we may receive by his patronage. Through our Lord Jesus Christ, Thy Son, Who, &c.

### ***For a Virgin and Martyr, or for a Martyr, not a Virgin.***

**Prayer.** O God! Who among other miracles of Thy Power, hast granted even to the weaker sex the victory of martyrdom, grant, we beseech Thee, that we who celebrate the festival of Thy Blessed Virgin and Martyr N. may walk to Thee by her example Through our Lord Jesus Christ, &c.

*At the Mass for a Bride and Bridegroom.*

*For a Virgin only, or for a Holy Woman.*

*Prayer.* Graciously hear us, O God! our Saviour! that as we rejoice in the festival of Thy Blessed N. we may be instructed in the affection of pious devotion. 'Through our Lord Jesus Christ, Thy Son, Who, &c.

*On the Anniversary of the Dedication of a Church.*

*Prayer.* O God! Who dost renew to us every year the day of the consecration of this Thy Holy Temple, and dost ever bring us again in safety to the holy mysteries; graciously hear the prayers of Thy People, and grant that whoever enters this Temple to implore blessings, may rejoice in having obtained all his requests. 'Through our Lord Jesus Christ, &c.

*At the Mass for a Bride and Bridegroom.*

*Prayer.* O God! Who by the power of Thy Might didst make all things of nothing; and having ordered the beginning of the universe, and made man to Thy image, didst so appoint for him the inseparable help of woman, as to give to the body of woman its beginning from the flesh of the man, teaching us thereby that what it pleased Thee to form from one, it would never be lawful to put asunder: O God! Who hast consecrated the conjugal union by so excellent a mystery, as to represent the Sacrament of Christ and The Church by the nuptial contract: O God! by Whom woman is united with man, and that alliance, ordained in the beginning, is gifted with that blessing which alone was not taken away either by the punishment of original sin, or by the sentence of the deluge: look down favourably upon this thy Handmaid, who being now to be joined in matrimony, prays to be defended by Thy Protection. May the yoke upon her be of charity and peace; faithful and

## ***Occasional Prayers.***

chaste may she marry in Christ, and remain an imitator of Holy Women. May she be pleasing to her husband, as Rachel; prudent, as Rebecca; long-lived and faithful, as Sara. May the author of sin find none of his actions in her. May she remain constant to Faith and the Commandments: united to one, may she fly all unlawful connexions. May she protect her weakness by the strength of discipline. May she be grave in bashfulness, venerable in modesty, instructed in heavenly doctrine. May she be fruitful in children, approved and innocent; and may she arrive at the repose of the blessed, and the kingdom of Heaven; and may they both see the children of their children to the third and fourth generation, and arrive at desired old age. 'Through the same Jesus Christ our Lord, Thy Son, Who, &c.

### **OCCASIONAL PRAYERS.**

*A Prayer to be said by, or for, those who are at Sea.*



GOD! who didst lead our Forefathers through the Red Sea, and preserved them amidst many tribulations, singing forth praises to Thy Name; we humbly beseech Thee to protect (us) thy servants at sea from all dangers; and after a happy voyage, bring us (or them) safe to our (or their) desired port: through Christ our Lord, Thy Son, Who. *Amen.*

*A Prayer to be said in a Storm at Sea.*

O Most Powerful and Merciful Lord God! Who permittest the wind and the sea to execute Thy Just Judgment on sinners, and to the rage and fury of



## ***Occasional Prayers***

which a great calm ensues, at the bidding of Thy Mercy : behold us trembling sinners before Thy Just and Most Awful Majesty : take pity on our forlorn state, who have no hope, or succour but in Thee : our sins are numerous and exceeding great, and they have provoked thy anger : but if Thou wilt observe iniquities, Lord ! Lord ! who can stand it ? We now implore Thy Pardon, we are sorry from the heart that we have ever departed from Thy Law ; save us, Lord ! or we perish ; save us for Thy Mercy sake, that we may live to proclaim Thy Goodness : command those raging elements to cease ; they are mere creatures to execute Thy Will ; permit them not to frustrate the fruit of our redemption, in our being carried off by a sudden and unprovided death ; but deliver us from the depths from which we cry to Thee, most humbly beseeching Thee to hear our voice : command the winds to cease, and the sea to become still, that we may reach our port in safety : and thus live to serve Thee with more fervour than we have hitherto done, that we may bless thy name for evermore, and publish thy wonders all the days of our life : through our Lord Jesus Christ, Thy Son, Who, &c. *Amen.*

*Here may be said the Psalm, 'Have mercy on me, O God !' &c. p. 264 ; and the Psalm, 'Out of the depths have I cried to Thee,' &c. p. 267.*

### ***In Famine, or Pestilence.***

*Prayer.* Grant us, O Lord ! the effects of our humble and pious prayers : and by Thy Goodness deliver us from this famine ; (or pestilence,) that men may be sensible such scourges proceed from Thy Anger, and cease by Thy Mercy. Through our Lord Jesus Christ, Thy Son, Who with Thee and The Holy Ghost liveth and reigneth, God, world without end. *Amen.*

## ***Occasional Prayers.***

### ***In Time of War.***

**Prayer.** O God ! Who puttest an end to wars, and by Thy Power defeatest the enemies of them that trust in Thee : assist thy servants, who now implore Thy Mercy, that, the fury of their enemies being repressed, they may in continual thanksgiving, render praise to Thy Name. Through, our Lord, Jesus Christ, Thy Son, Who, &c.

### ***For a Congregation, or Family.***

**Prayer.** Preserve, O Lord ! we beseech Thee, this family (or congregation) from all misfortune, through the intercession of Blessed Mary ever Virgin : and as in all humility they prostrate themselves before Thee. do Thou mercifully defend them from all the snares of their enemies. Through our Lord, Jesus Christ, Thy Son, Who, &c.

### ***For Rain.***

**Prayer.** O Lord ! in Whom we live, move and have our being : send us, we beseech Thee, seasonable rain : that, enjoying a sufficiency of the necessities of this life, we may aspire with more confidence after those blessings which are eternal. Through our Lord, Jesus Christ, Thy Son, Who, &c.

### ***For Fair Weather.***

**Prayer.** Hear us, O Lord ! crying out to Thee, and grant our humble request for a dry season : that we who are justly afflicted for our sins, may experience Thy Clemency and Mercy. Through our Lord, &c.

### ***Against Evil Thoughts.***

**Thy Prayer.** O Almighty and Most Merciful God ! regard, in Thy Goodness, our prayers, and deliver our

## *Mass for the Dead.*

hearts from the disquietude of all perverse and evil thoughts ; that we may become an abode for Thy Holy Spirit. Through our Lord Jesus Christ, &c.

### MASS FOR THE DEAD.

#### *On the Day of Death or Burial.*

*Introit.* Ps. lxiv.—Grant them, O Lord ! eternal rest ; and let a perpetual light shine on them. A hymn becometh Thee, O Lord ! in Sion ; and a vow shall be paid to Thee in Jerusalem : hear my prayer : all flesh shall come to Thee. Grant them eternal rest, O Lord ! and let perpetual light shine on them.

**COLLECT.**—O God ! whose property it is always to have mercy and to spare, we humbly present our prayers to Thee in behalf of the soul of Thy servant N. which Thou hast this day called out of this world ; beseeching Thee not to deliver it into the hands of the enemy, nor forget it for ever ; but command it to be received by the holy angels, and to be carried into paradise ; that, as it believed and hoped in Thee, it may be delivered from the pains of hell, and inherit life everlasting : through our Lord Jesus Christ Thy Son, Who, &c.

*The Epistle.* Brethren ! we would not have you ignorant concerning them that sleep, &c. P. 445.

#### *The Sequence.*

THE day of wrath, that dreadful day  
Shall the whole world in ashes lay,  
As David and the Sibyls say.

What horror will invade the mind,  
When the strict Judge, who would be kind,  
Shall have such heinous sins to find.

## *Mass for the Dead.*

When the thrill trumpet's awful sound  
Shall thro' the gloom of Death resound,  
Before God's throne shall all be found.

Nature and Death shall with surprise,  
Behold the pale offender rise !  
And view The Judge with conscious eyes.

Then shall, with universal dread,  
The sacred mystic book be read,  
To try the living and the dead.

The Judge ascends His awful throne,  
He makes each secret sin be known,  
And all with shame confess their own.

What shall I, wretch, presume to say ?  
Or who implore on that dread day ?  
When just men wither with dismay.

Thou Mighty, Formidable King !  
Thou mercy's unexhausted spring !  
Some comfortable pity bring !

Forget not what my ransom cost,  
Nor let my dear-bought soul be lost,  
In storms of guilty terror tost.

Thou, Who for me didst feel such pain,  
Whose precious blood the cross did stain,  
Let not those agonies be vain.

Thou, Whom avenging powers obey,  
Cancel my debt (too great to pay)  
Before the sad accounting day.

Surrounded with amazing fears,  
Whose load my soul with anguish bears,  
sigh ! I weep ! accept my tears !

## *Mass for the Dead*

Thou, who wast mov'd with Mary's grief,  
And, by absolving of the thief,  
Hast given me hope, now give relief.

Reject not my unworthy prayer,  
Preserve me from the dangerous snare,  
Which Death and gaping Hell prepare.

Give my exalted soul a place  
Among the chosen right-hand race,  
The sons of God, and heirs of grace.

From that insatiate abyss,  
Where flames devour, and serpents hiss,  
Promote me to Thy seat of bliss.

Prostrate, my contrite heart I rend,  
My God! my Father! and my Friend!  
Do not forsake me in my end!

Well may they curse their second birth,  
Who rise to a surviving death.  
Thou Great Creator of mankind!  
Let guilty man compassion find. *Amen.*

*The Gospel.* JOHN XI. 21—27. *At that time:* Martha said to Jesus: Lord! if Thou hadst been here, my brother had not died. And I know that even now, whatsoever Thou shalt ask of God, God will grant it Thee. Jesus said to her: Thy brother shall rise again. Martha says to him: I know he will rise again at the Resurrection on the last day. Jesus said to her: I am the Resurrection and the Life: he that believeth in Me, although he were dead, shall live: and whoever liveth and believeth in Me, shall never die. Believest thou this? She says to Him: Yes, Lord! I believe that Thou art the Christ, The Son of The Living God, Who art come into this world.

**PRAYERS AT MASS.**  
**ILLUSTRATED.**



**This do in remembrance of me.—*Luke xxi.***

**NEW YORK:**  
**D. & J. SADLIER & CO., 31 BARCLAY ST.**

## JESUS ENTERS THE GARDEN



## THE PRIEST GOES TO THE ALTAR.

### *The Prayer.*

LORD JESUS CHRIST, Son of the living God, who, when thy passion drew nigh, didst, for me, a wretched sinner, fear and grow sad ; grant that I may ever direct all my sorrows unto thee, who art the God of my heart ; and thou, O Lord, in union of thy passion and sorrow, assist me to bear them with patience, that, by the merits of thy sufferings, they may become profitable to my soul. *Amen.*

## JESUS PRAYS IN THE GARDEN.



## THE PRIEST BEGINS MASS.

### *The Prayer.*

**LORD JESUS CHRIST, Son of the living God who, in thy bitter agony in the Garden was comforted by an Angel : grant through the merits of thy prayer when I pray, thy holy angel may assist and comfort me. Amen.**



## JESUS FALLS ON HIS FACE.



### AT THE CONFITEOR.

#### *The Prayer.*

**LORD JESUS CHRIST.** who, praying in the garden, unto thy heavenly Father being in an agony, didst miraculously sweat blood from all thy members; grant that by remembrance of thy bitter passion, I may shed tears of sincere repentance, now in thy presence. *Amen.*

**JESUS IS BETRAYED WITH A KISS.**



**THE PRIEST KISSES THE ALTAR**

*The Prayer.*

LORD JESUS CHRIST, who sufferedst  
Judas to betray thee with a kiss ; grant  
that I may never betray thee in my neigh-  
bor or myself ; nor ever return evil to my  
enemies, but the good offices of charity.  
*Amen*

JESUS IS LED CAPTIVE.



THE PRIEST GOES TO THE EPISTLE  
SIDE OF THE ALTAR.

*The Prayer.*

LORD JESUS CHRIST, who didst submit to  
be bound by the hands of wicked men  
break I beseech thee, the chain of my sins  
and so tie me with the bands of charity,  
and the cords of thy commandments, that  
I may neither in thought, word, nor deed,  
offend thee hereafter. *Amer.*

**JESUS IS STRUCK ON THE FACE.**



**AT THE INTROIT.**

*The Prayer.*

LORD JESUS CHRIST, who wast brought  
as a criminal to Annas, by an armed  
band of wicked men; grant that I may  
never suffer myself to be led into sin by  
the evil suggestions of my fellow-crea-  
tures, or the temptations of the wicked  
one, but that I may be safely guided by  
thy Holy Spirit, to the fulfilment of thy  
Divine will. *Amen.*

**JESUS IS DENIED BY PETER.**

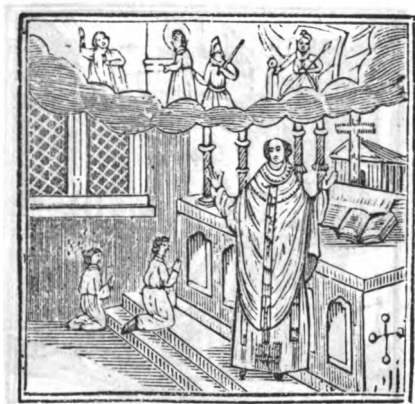


**AT THE KYRIE ELEISON.**

*The Prayer.*

**LORD JESUS CHRIST, who sufferedst thyself to be thrice denied by the prince of the apostles in the house of Caiaphas; preserve me, I beseech thee, from ill company, that I may suffer all worldly losses, and even death itself, rather than deny thee once. Amen.**

## PETER CONVERTED BY A LOOK OF JESUS



### AT THE DOMINUS VOBISCUM.

#### *The Prayer.*

LORD JESUS CHRIST, who, mercifully looking back on St. Peter, caused him to weep bitterly for his offences; look on me, I beseech thee, with thine eyes of mercy, that I may with tears fully bewail my sins, and neither in word or deed ever offend thee, my Lord and my God.—  
*Amen.*

## JESUS IS LED TO PILATE.



## AT THE EPISTLE.

### *The Prayer.*

LORD JESUS CHRIST, who submitted to be brought before Pilate, and there falsely accused ; teach me to avoid the snares of the wicked, and to profess my faith constantly by the performance of good works. *Amen.*

## JESUS IS BROUGHT TO HEROD.



## AT MUNDA COR MEUM.

### *The Prayer.*

**LORD JESUS CHRIST**, who, before Herod, didst for my sake suffer; grant that I may bear patiently the injuries inflicted on me, and learn from thee, O my divine Master, to be meek and humble of heart.  
**Amen.**



**JESUS IS SENT BACK TO PILATE.**



**AT THE GOSPEL.**

*The Prayer.*

**LORD JESUS CHRIST, who submitted to be sent back as a fool by Herod to Pilate, and, by that means, caused a reconciliation between them ; strengthen me by thy grace, that I may not fear the designs of my enemies, but profit by being persecuted by them, and imitate your example. Amen.**

**JESUS IS SPOILED OF HIS GARMENTS.**



**AT THE UNVEILING OF THE CHALICE.**

*The Prayer.*

LORD JESUS CHRIST, who wast despoiled of thy garments, and stripped naked, and scourged, for my sake ; grant me grace, by a sincere confession of my sins, to put off the *old man* with all his acts, and never to appear before thee, destitute of the virtues of a Christian.  
*Amen.*

## JESUS IS SCOURGED.



## AT THE OFFERTORY.

### *The Prayer.*

LORD JESUS CHRIST, who for me wast pleased to be bound unto a pillar, and there cruelly scourged; give me grace willingly to bear the scourges of thy paternal correction, and never more to grieve thee by my sins. *Amen.*

**JESUS IS CROWNED WITH THORNS.**



**AT THE COVERING OF THE CHALICE.**

*The Prayer.*

**LORD JESUS CHRIST**, who for my sake cruelly submitted to be crowned with thorns, pierce my heart so thoroughly with the thorns of penance, that I may deserve to be hereafter crowned by thee in heaven. *Amen.*

**PILATE WASHES HIS HANDS.**



**THE PRIEST WASHETH HIS FINGERS.**

*The Prayer.*

LORD JESUS CHRIST, Son of the living God who though declared innocent by the President Pilate, didst hear, without opening thy divine lips, the outcries of the Jews to crucify thee; grant me grace to lead a holy life and not to be troubled by the opinions of men, live innocently, and that the malice of others may not trouble me. *Amen.*

**PILATE SAYS, "BEHOLD THE MAN."**



## **AT THE ORATE FRATRES.**

### ***The Prayer.***

**LORD JESUS CHRIST, who without murmuring voluntarily submitted to the cruel mocking of the Jews; grant me grace faithfully to resist all emotion of vain-glory, and on the day of judgment appear before thee in the sacred garb of humility  
*Amen.***

## JESUS IS CONDEMNED TO DIE.



### AT THE PREFACE.

#### *The Prayer.*

LORD JESUS CHRIST, who didst, for my sake, vouchsafe to receive the sentence of death, even the death of the cross; grant that on account of thy love I may not fear the sentence of the most cruel death that the perverted judgments of men can pronounce against me, nor ever perversely judge others. *Amen.*

## JESUS BEARS HIS CROSS.



## AT THE MEMENTO FOR THE LIVING.

### *The Prayer.*

LORD JESUS CHRIST, who, for my salvation, didst carry on thy shoulders thy heavy cross; grant that I may ardently embrace the cross of mortification, and, for the love of thee, bear it daily after thee. Amen.



**VERONICA OFFERS JESUS A TOWEL.**



**THE PRIEST HOLDS HIS HANDS OVER  
THE CHALICE.**

*The Prayer.*

**LORD JESUS CHRIST, who, in that miserable journey to Calvary, didst so lovingly admonish the holy women that wept over thee, to mourn for themselves; give me grace to shed tears of repentance, that with them I may wash off my sins; and become acceptable to thy Divine Majesty.  
*Amen.***

**JESUS IS NAILED ON THE CROSS.**



**THE PRIEST SIGNS THE OBLATION.**

*The Prayer.*

LORD JESUS CHRIST, who wast for my sake nailed to the cross, and fastened thereto the handwriting of sin and death that was against me; transfix, I beseech thee, my body with thy holy fear, that, firmly adhering to thy precepts, I may for ever be with thee to thy cross.—  
*Amen.*

**JESUS IS EXALTED ON THE CROSS.**



**THE ELEVATION OF THE HOST.**

*The Prayer.*

**LORD JESUS CHRIST**, who, for love of me, wast pleased to be elevated on the cross and exalted above the earth; detach my heart, I beseech thee, from all earthly affections, that my soul may always live in the contemplation of heavenly things. *Amen.*

**BLOOD FLOWS FROM JESUS WOUNDS.**



**AT THE ELEVATION OF THE CHALICE.**

*The Prayer.*

LORD JESUS CHRIST, thy saving wounds are the fountain of grace for us; grant that through the merits of thy precious blood our hearts may be purified from all impure thoughts and affections, and that it may prove a remedy for my sins.  
*Amen.*

## JESUS PRAYS FOR THE WORLD.



### AT THE MEMENTO FOR THE DEAD.

#### *The Prayer.*

LORD JESUS CHRIST, who, hanging on the cross, didst implore thy heavenly Father for all mankind, even thy crucifiers; give me, I beseech thee, the grace of humility and patience, that, according to thy precepts and example, I may love my enemies, and do good to those who hate me. *Amen.*

## THE CONVERSION OF THE THIEF



**AT NOBIS QUOQUE PECCATORIBUS.**

*The Prayer.*

LORD JESUS CHRIST, who didst so mercifully promise heaven to the penitent thief that humbly acknowledged his injustice; behold me, I beseech thee, with the same eyes of mercy, that, now confessing my crimes, I may obtain pardon, and in the end of my life be strengthened with the hope to be with thee in heaven.  
*Amen.*

## SEVEN WORDS OF JESUS ON THE CROSS.



### AT THE PATER NOSTER.

#### *The Prayer.*

LORD JESUS CHRIST, who from the cross didst recommend thy Blessed Mother to the beloved disciple, and the disciple to thy Mother; I beseech thee to receive me and protect me amidst all the troubles of this life. *Amen.*

## JESUS DIES ON THE CROSS.



## AT THE BREAKING OF THE HOST

### *The Prayer.*

LORD JESUS CHRIST, who, for my sake, dying on the cross, didst commend thy soul unto thy Father ; grant that in this life, I may spiritually die with thee, and in the hour of my death confide my soul unto thee, who livest and reignest God, world without end. *Amen.*



## THE SOUL OF JESUS DESCENDS INTO HELL



## THE PRIEST PUTS PART OF THE HOST INTO THE CHALICE.

### *The Prayer.*

LORD JESUS CHRIST, who, after thy glorious victory over the power of the Devil, didst descend into Limbo, to liberate the souls imprisoned there; apply, I beseech thee, the virtue of thy most precious blood and passion to the faithful souls in Purgatory, that they may be received into the joys of thy Kingdom. *Amen.*

## THE CONVERSION OF MANY AT THE CROSS.



## AT THE AGNUS DEI.

### *The Prayer.*

LORD JESUS CHRIST, the meditation on thy torments has excited many to repentance ; I beseech thee, through the efficacy of thy most bitter passion and death, perfect contrition for the offences of my past life, and grace to avoid sin in future. *Amen.*

## JESUS IS BURIED.



## AT THE COMMUNION.

### *The Prayer.*

LORD JESUS CHRIST, who wast pleased to be buried in a new monument; give me, O Lord my God, a new heart, that, dying in thee, I may happily participate in the glory of thy resurrection. *Amen.*

## JESUS IS ANOINTED.



## AT THE ABLUTION.

### *The Prayer.*

LORD JESUS CHRIST, who for me, miserable sinner, wast by Joseph and Nicodemus embalmed with spices, and wrapped in white linen; grant me worthily to receive from thy holy altar thy true and living body in the holy Eucharist, and for ever entertain it in a true heart.  
*Amen.*

## JESUS' RESURRECTION.



## AFTER COMMUNION.

### *The Prayer.*

LORD JESUS CHRIST, who didst rise triumphant out of a sealed monument; grant me grace to rise from the bondage of sin, to walk in newness of life, that when thou, who art my Judge, shalt appear, I may also be worthy to appear with thee in glory. *Amen.*

## JESUS APPEARS TO HIS DISCIPLES.



### AT DOMINUS VOBISCUM.

#### *The Prayer.*

**LORD JESUS CHRIST**, who, after thy resurrection, didst manifest thyself to thy beloved mother and disciples, to their great joy and consolation ; mercifully grant me the grace, that, after this mortal life, I may with them rejoice in thy heavenly kingdom, enjoying thy presence for ever. *Amen.*

## JESUS FORTY DAYS WITH HIS DISCIPLES



### AT THE LAST COLLECT.

#### *The Prayer.*

**LORD JESUS CHRIST, who didst vouchsafe, after thy resurrection, to converse forty days with thy disciples, and instruct them in all the mysteries of faith; teach me, I beseech thee, the knowledge of those divine truths and strengthen my belief in them, according to thy doctrine, and never to swerve in the least from thy will. Amen.**

## JESUS ASCENDS INTO HEAVEN.



### AT THE LAST DOMINUS VOBISCUM.

#### *The Prayer.*

LORD JESUS CHRIST, who, after the term of forty days, didst ascend glorious and immortal into heaven, in the presence of thy disciples; grant that my heart may, for thy love, loathe all earthly things; attend only unto eternal: and pant, hunger, and thirst after thee, as the first and best of all blessings. *Amen.*



## THE DESCENT OF THE HOLY GHOST.



## AT THE GOSPEL OF ST. JOHN.

### *The Prayer.*

LORD JESUS CHRIST, who didst send the Holy Ghost upon thy disciples, while they were engaged in prayer; cleanse, I beseech thee, my heart from all sin, that the same Holy Ghost may always dwell in it by his manifold gifts, and my soul be everlasting comforted. *Amen.*





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